

L Davies

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Richard Davies.

HELP

For the more Easy and Clear Understanding

OF THE

HOLY SCRIPTURES:

BEING THE BOOKS

OF

JOB, PSALMS, PROVERBS,
ECCLESIASTES and CANTICLES,

Explain'd after the following Method, viz.

- I. The Common *English Translation* render'd more Agreeable to the Original.
- II. A *Paraphrase*, wherein the *Text is explain'd*, and divided into proper *Sections* and other *lesser Divisions*.
- III. *Annotations* as Occasion requires.

/ N. B. In the Preface to *Job* it is put beyond all Reasonable Doubt, that *Job* liv'd, and his *Book was written*, After the Coming of the *Israelites* out of *Egypt*.

By *Edw. Wells*, D.D. Rector of *Cotesbach* in *Leicestershire*.

O X F O R D,

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Imprimatur,

JO. MATHER

Vice-Can. OXON.

May 26. 1727.



I

THE
P R E F A C E
T O T H E
R E A D E R.

I Have now publish'd my Paraphrase from the Beginning of *Genesis* to the End of *Canticles*, which is so Far as Bp *Patrick's* Commentary go's. And I may Well observe to the Reader, that my Paraphrase on the said Books is but *Half the Price* or thereabout *in Sheets*, that Bp *Patrick's Commentary* cost me some Years ago. Which must be allow'd to be a *great Ease* to the Young Divines; especially when not only I am not Conscious that I have *Omitted any thing* in the Bishop's Commentary, Requisite for the Better understanding of the said Sacred Books; but have also *added several Particulars* Requisite thereto, and *Not contain'd* in the Bp's Commentary.

All I have further to observe to the Reader is this: That there remains Now to be printed, of *All the Books* both of Old and New Testament,

Only my Paraphrase on *Isaiah*, *Jeremiah*, and *Ezekiel*. And my Paraphrase on *Isaiah* and *Jeremiah* will (G. W.) be sent to the Press Quickly after the Publication of the Part now printed. And as soon as that is printed, my Paraphrase on *Ezekiel*, together with the several *Discourses* mention'd in my Preface to the Reader before *Genesis*, as also the *Chronology* of the Old Testament, with some other Particulars, will (G. W.) be sent to the Press. So that All (G. W.) may be printed in a Twelve-months Time, or Less, if the Printers will work with that Dispatch I desire.

Errata from the Beginning of Job to the End of Psalm 60.

Page 16. line 10. from the bottom, read, after all this my Care. p. 48. l. 9. read, carries off. p. 58. l. 15. r. liftedst, causedst. p. 59. l. 15. r. he would clear me. p. 84. l. 4. from bottom of Paraphr. r. which I have done by raising. p. 107. l. 3. from bottom, r. didst keep me. p. 157. l. 5 and 6. r. be no longer silent Plattery.

Errata from the Beg. of Psalm 61. to the end of the Psalms.

P. 15. l. 12. of paraph. r. they much wonder. p. 21. l. 18. of paraph. r. notice of among them. p. 23. l. 2. from bott. of paraph. r. I will perfect. p. 25. l. 21. r. they have slept. In note (g) r. same with him Psalm 73. p. 48. l. 6. r. cut him off from being King in his youth. p. 49. l. 11. from bott. of paraph. r. morning or first part. p. 55. l. 13. from bott. of paraph. r. who do Injustice. p. 74. l. 2. from bott. of the note, r. Crown, so he leaves. p. 81. l. 3. from bott. of par. r. acknowledge him. p. 83. in note (t) r. Psal. 86. 16. p. 85. l. 1. of note (y) r. as there are Letters. p. 91. l. 6. from bott. r. ones mind.

Errata from Beg. of Proverbs to end of Canticles.

P. 12. l. 14. r. such sad Moans. p. 20. l. 8. from bott. of par. r. Antediluvian Age, Giants. p. 33. l. 4. r. Angels or Men, for the Day of Evil, i. e. tho' they will not. l. 13. r. Faithfulness and Justice. p. 43. l. 1. r. inconsiderate. p. 52. l. 17. from bott. r. as Cold as the Cold of Snow. p. 53. l. 8. r. thereby irritates. p. 54. l. 26. r. honour to or bestows.

Corrected.

PREFACE
TO THE BOOK OF
JOB.

THE Land of *Uz*, wherein *Job* liv'd Chap. i. r. was so call'd most probably from *Uz*, the Son of *Aram* and Grandson of *Shem*, who first settled in these Parts upon the Division of the Earth among the Posterity of *Noah*. It was much the same with the Country call'd by the Greeks *Cæle-Syria*, extending it self on the East of *Jordan*, from *Damascus* Northward to *Arabia Petraea*, or the Land of *Edom* Southward. To this Extent and Situation of the Land of *Uz* very well agree All the Particulars relating thereto, and mention'd in the Scriptures. So that there is no good Reason, as I have formerly observ'd in my Geography of the Old Testament, to make no fewer than *three* distinct Lands of *Uz*, viz. One denominated from the aforesaid *Uz* Son of *Aram*, Another from *Uz* a Son of *Nahor* and so Nephew of *Abraham*, and a Third from *Uz* a Descendant of *Edom* or *Esau*. As it is most Reasonable to suppose, that there was but *One* Land of *Uz*, and as all the Circumstances mention'd in the Bible in reference thereto, do very well agree with *One* and the *same* Land of *Uz*, according to the Description I have above given of its Situation; so there are some Particulars, which in a special manner tend to prove, that the said *One* Land of *Uz* was so denominated from the *Uz* first mention'd in the Bible, viz. the Son of *Aram* and Grandson of *Shem*. But it would be too long to insist on the said

A

Parti-

I.
Of the Land
of *Uz*.

Particulars here. 'Twill suffice to observe in this place, that the *Sabeans* mention'd Chap. 1. 15. were a People living on the East of the Land of *Uz*, in the Defart Country adjoining thereto and now call'd *Arabia Deserta*. The *Chaldeans* mention'd Chap. 1. 17. liv'd in a Country more remote, and on the East of the River *Euphrates*: but were wont to make Excursions on the West of the said River, where one of the first (at least) fruitful Countries they met with, was the Land of *Uz*. The *Wilderness*, from which it is said Chap. 1. 19. the great Wind came that throw'd down the House on *Job's* Children, may very reasonably be suppos'd to be no other than the vast Defart Country adjoining to the East of the Land of *Uz*, and call'd now (as afore is said) *Arabia Deserta*: especially since it is observable, that the East Wind is in those Countries generally the most tempestuous, so that the same Hebrew word signifies, either the East Wind, or a tempestuous Wind.

II.
Of *Job's* Visitors,
viz. *Eliphaz*, &c.

As the several foremention'd Particulars do very well agree with the Land of *Uz*, according to the Description I have given of it; so also will the Account given of those Persons that came to visit *Job* in his Afflictions. Of these *Eliphaz the Temanite* is the first mention'd Chap. 2. 11. who most likely was a Descendant of *Esau* by his Grandson *Teman*, and bore the same Name that the eldest Son of *Esau* or *Edom* did, as appears from *Gen.* 36. 10, 11. Hence *Eliphaz*, living in the Land of *Edom*, might very well be acquainted with *Job*, and easily make him a Visit, the Land of *Edom* adjoining to the Land of *Uz* on the South or South-west. In like manner *Bildad*, who is mention'd (Chap. 2. 11.) second of *Job's* three Friends, and said to be a *Shuhite*, that is in all likelihood, One descended from *Shuah* a Son of *Abraham* by *Keturah*, (as *Gen.* 25. 2.) and so living in some part of the Country adjoining to the Land of *Uz* on the South-east according to *Gen.* 25. 6. might therefore be well acquainted with *Job*, and easily make him a Visit. And it is reasonably to be suppos'd, that *Zophar* also liv'd not far from the Land of *Uz*, nor yet from the Land of *Edom*, or the Country of *Bildad*: forasmuch as we learn from Chap. 2. 11. that *Eliphaz*, *Bildad* and *Zophar* had

had made an Appointment together to come to Job; which argues that they dwelt in Countries at least Neighbouring one to the other. Accordingly there is mention made *Josb. 15. 41.* of a City call'd *Naamah* lying in the Land of *Canaan*, and on the Border of *Edom*, as *Josb. 15. 21.* which therefore may be not altogether improbably thought to be the Dwelling-place of *Zophar*, and that from it he is call'd the *Naamathite*. As for *Elihu*, who was also with Job when the other three were, (as appears from Chap. 32. 3.) he is said v. 2. of the same Chapter to have been the Son of *Barachel the Buzite of the Kindred of Ram*. So that he is probably enough thought to have been a Descendant of *Nabor* the brother of *Abraham*, by his second son *Buz* mention'd *Gen. 22. 21.* and consequently of the Kindred of *Ram* or *Aram* mention'd in the last cited Text. Now 'tis evident from the History of *Nabor* and his Family in the Book of *Genesis*, that they came and settled in or near the City of *Haran*, even during the Life of *Abraham*. And therefore *Elihu* may very well be suppos'd to have liv'd in the Parts adjoining at least to the Land of *Uz* on the North or North-east; and so might come to be acquainted with Job, and to make him a Visit also. *Elihu* thus living on the North or North-east of the Land of *Uz*, and the other three on the South or South-east and South-west, there was a considerable Distance between the Country of *Elihu*, and those of the Others. And this gives us a plain Reason, how it came to pass, that *Elihu* did not visit Job by any Common Appointment with the Other three, but met them there only Accidentally.

I proceed next to enquire into the Time when Job liv'd and dy'd. The Opinion generally receiv'd is, that Job liv'd during the Israelites being in Egypt, and that he dy'd before they came out of Egypt; to confirm which latter part of the foresaid Opinion it is said, that none of the more remarkable Particulars relating to the Israelites coming out of Egypt are mention'd in the Book of Job; which can't be more reasonably suppos'd to have been occasion'd, but by Job's dying, and so his Book being written before the Israelites coming out of Egypt. But if this be allow'd to be a good Argument, then it must also be allow'd to be a good Argument, that Job dy'd

III.
Of the Time when
Job liv'd & dy'd.

even before Abraham's coming into the Land of Canaan, because in the Book of Job no mention is made of any of the more remarkable Particulars, that fell out after Abraham came into Canaan. If the mention of *Brimstone to be scatter'd on the Habitation of the Wicked*, Chap. 18. 15. and of the *Life of the Wicked being among the Unclean*, Chap. 36. 14. is to be esteem'd as Mentions of, or References to, the *Uncleanness and Punishment of Sodom*; surely there are more and plainer Mentions of, or References to, several Particulars that fell out at or upon the Israelites coming out of Egypt, to be found in the Book of Job. Thus why may not the *Treasures of HAIL reserv'd against the time of Trouble &c.* Chap. 38. 22, 23. be esteem'd as well to refer to the *Plague of Hail sent on Egypt*? Why may not what is said Chap. 34. 20, &c. viz. *In a MOMENT shall they DY, and the People shall be troubled at MIDNIGHT, and pass away &c.* be esteem'd as a much plainer Reference to God's destroying the *Firstborn of the Egyptians in a Moment and at Midnight*. Sure I am that whereas the Chaldee Paraphrast do's not at all refer the two former Texts to *Sodom*, he do's expressly refer the two latter Texts to the *Egyptians*. For thus he paraphrases Chap. 38. 22. 23. *Hast thou enter'd into the Treasures of the Snow, or hast thou seen the Treasures of the Hail? Which Snow I reserv'd against the Time of Trouble in Hell, and HAIL against the Day of War with PHARAOH and of the Fight with the EGYPTIANS.* The other Text Chap. 34. 20. he refers partly to the *Sodomites* and partly to the *Egyptians*, paraphrasing it thus: *In a moment dy'd the Sodomites, and at midnight were the EGYPTIANS troubled.* Hence the Reader sees, that it was the Opinion of the Chaldee Paraphrast, and therefore very likely the generally receiv'd Opinion of the Ancient Jews in and before his Time, that *Job liv'd after the Coming of the Israelites out of Egypt*. And whereas, on my bare Reading the two Texts last mention'd, I had of my self judg'd the said Texts to refer to the *Plague of Hail and Death of the First-born that befel the Egyptians*, it was not a small Satisfaction to me to find the Judgment that I had made herein, confirm'd by the foremention'd Paraphrast, and so by the receiv'd Opinion of the Ancient Jews. Tho' the two Texts last mention'd are sufficient to put it beyond Reasonable Doubt,

Doubt, that Job *liv'd after* the Israelites coming out of Egypt, yet I can't forbear mentioning here some other Texts, which (at least being strengthen'd with the Concurrence of the two Texts last mention'd) may very reasonably be refer'd to several other Particulars relating to the Coming of the Israelites from Egypt. Thus what is said Chap. 34. 24 — 27. *He shall break in pieces mighty Men without Number: — He OVERTURNS them in the NIGHT, so that they are destroy'd: He strikes them as wicked Men in the open Sight of Others. Because they turn'd back from him, and would not consider any of his Ways.* These Expressions, (especially following so nearly after v. 20. which plainly refers to the sudden Death of the Egyptian First-born, as has been observ'd,) may very well or reasonably be refer'd, the former Part of them, to the *Multitude of the Egyptians destroy'd in the Night* in the Red Sea, by *Overturning* their Chariots, partly by taking off their Wheels, and partly by the Return of the Waters: the latter part of the forecited Expressions may reasonably be refer'd to the Dead Egyptians lying afterwards *in the open Sight* of the Israelites on the Sea-shore; and to the great *Obstinacy* of the Egyptians, in *not considering* or being duly wrought on by the Plagues sent on them; but after all when they had let the Israelites go some Way, *turning back* again (as it were) *from their Obedience to God*, and pursuing after the Israelites. In like manner what is said Chap. 36. 31, 32. *By them (viz. the Bottom of the Sea &c. mention'd in the foregoing Verse,) judges he the People: He gives Meat in abundance: With Clouds he covers the Light; and commands it not to Shine, by the Cloud that comes Betwixt:* These Expressions, I think, may very reasonably be refer'd to the following Particulars, viz. God's *judging* between his *People Israel* and the Egyptians, by causing the former to pass thro' *the Bottom of the Red Sea* as on dry Land, and drowning therein the latter: And then God's sending the Israelites *Manna* and *Quails*, and so *giving them Meat in abundance*: Lastly, the *Cloudy Pillar*, which in the Day shelter'd the Israelites from the violent Heat of the Sun, by *coming betwixt* the Sun and them, and in the Night *coming betwixt* the Israelites and Egyptians, *gave Light* to the former, but *cover'd* and took away *all Light* from the latter. I shall mention but one Text more, which

which is so clear to the Point, that It alone would be sufficient to set the Point beyond all reasonable Doubt. The Text I mean is Chap. 26. 12. where Job speaks thus according to our Common Translation: *He divides the Sea with his Power, and by his Understanding he smites thro' the Proud.* Now the Reason why our Translators thus render'd this Text, can be no other than that they were carried away with the Common Opinion, that Job dy'd as well as liv'd before the Israelites Coming out of Egypt. For otherwise, or had they follow'd the plain literal Construction of the Hebrew, the Text would and should have been render'd thus: *He divided the Sea with his Power, and by his Understanding he smote thro' Rahab or the Egyptians.* For whereas our Translators render the two Verbs by the present Tense, viz. *he divides, he smites*; the two Verbs in the Hebrew are in the Preterperfect, and that simply or without the *Vau Conversive*, as it is call'd by Grammarians, because the said *Vau* prefixt to the Preterperfect converts or changes its Signification into a Future. But the two Hebrew Verbs being put singly, or without any *Vau*, ought therefore to be render'd as relating to *what was Already done or past*. Again, the Word render'd by our Translators *the Proud*, being *Rahab*, which confessedly denotes *Egypt* in several other places of Scripture, (as *Psal. 87. 4.* and *89. 10. Isai. 51. 9. &c.*) and the said Word *Rahab* being here mention'd with *dividing the Sea*, it can't be reasonably doubted, but that by *Rahab* is here also to be understood *Egypt* or the *Egyptians*. For that the *Country* is put sometimes for its *Inhabitants*, is evident from *Psal. 105. 38. Egypt was glad when they departed*; where by *Egypt* is manifestly denoted the *Egyptians*. Upon the whole therefore it appears, that this Text Chap. 26. 12. plainly is to be thus render'd, *He divided the Sea with his Power, and by his Understanding he smote thro' the Egyptians.* Which leaves no Doubt, but that Job liv'd after the Coming of the Israelites out of Egypt.

IV.
The Book of Job
most probably writ
by himself in Ara-
bic, and trans-
lated by Moses or
his Order into
Hebrew.

Hence it follows, that Job might come to and converse with Moses, if not afore, yet when he was come into the Kingdoms of *Sihon* and *Oz*, which adjoin'd to the Land of *Uz*, and were probably Parts of it Originally, if not accounted so in the very

very times of *Job* and *Moses*. And there being no Unlikelihood, but it rather seeming most likely, that the *Book of Job* was written All, but the two last Verses of it, *before Job dy'd*, and that by *Himself* as being the *best qualify'd* to write it, *Job* might very well communicate his said Book, as being a Remarkable History of his Afflictions and God's Trial of and Dealing with him, to *Moses*. Who having perus'd it, and rightly judging it to contain a Remarkable Instance of *Patience* and *God's Trials even of good Men*, might very reasonably judge it worthy of being translated out of the Tongue wherein it was written by *Job*, (which was probably the *Arabick* Tongue, whence it is observ'd to favour much of *Arabism* or the *Arabick* way of Expression,) into *Hebrew*; and might either translate it himself, or set some other proper Person to translate it; and after that Recommend it to the serious Reading of the Israelites for an Example of Patience. On which Recommendation of *Moses*, it might very reasonably be receiv'd into the Canon of Scripture in After-times, if not by *Moses's* own positive Orders while living. As for the *two last Verses* of this Book, they were likely added by some proper Person among the Israelites, as *Moses* himself, or the High-priest, or some other Priest after *Job's* death; just as the Account of *Moses* and *Joshua's* death was added to their Writings after their deaths by some proper Person.

It thus appearing that *Job* was Alive after the Coming of the Israelites out of Egypt, and that most likely *Moses* translated the Book of *Job* into *Hebrew* himself, or order'd it to be translated; hence no wonder that the Name *Jehovah* is to be several times met with in this Book, it being made Known to *Moses* before the Israelites Coming out of Egypt. And so far is the Mention of the said Name from proving, that it was known to *Any that liv'd before Moses*, that on the contrary it is in it self rather another Argument, that this Book was *translated*, if not *written*, *After* the Israelites came out of Egypt; as I have formerly observ'd in my Note (2) on *Exod. 6. 3.*

Of the Name
Jehovah being
mention'd in
this Book.

It

VI.
Of the Descent
of Job.

It remains to observe, that whereas it is commonly suppos'd, that *Job* himself was a Descendant of *Edom* or *Esau*, and so of *Abraham*; this Opinion seems to be founded on the Account given of *Job* at the end of this Book in the Septuagint Version. But since it is altogether uncertain, by what hand the said Account was there added, it is therefore not of sufficient Authority to be rely'd upon. Especially since there are Considerations that induce us to think, that *Job* was *no ways descended from Abraham*. For had he been a Descendant of *Abraham*, it can't well be suppos'd, but there would have been made some *Mention* of, or *Reference* to, some of the *Remarkable* Particulars relating to *Abraham*. Whereas there being *no such Mention* or *Reference* made, and particularly as to *Circumcision*, as is generally observ'd by Commentators; it can't perhaps be better accounted for than thus: viz. that *Job* being *not descended from Abraham*, was under no Obligation to observe that Rite, and therefore *no Notice* is taken of it by *Job* himself, or to him by *Eliphaz* or *Bildad*, tho' they were probably descended from *Abraham*, as is above observ'd, and might therefore themselves keep up the said Rite in their Families.

VII.
Of the Reason
why Job makes
no Reply to the
Discourse of Eli-
hu.

'Tis impossible to make so much as a tolerable Conjecture, whether *Job* was descended from *Uz*, who first settled in these Parts; or rather from any other Branch of *Shem's* Posterity, as particularly from *Nabor* the brother of *Abraham*, and from whom *Elihu* was probably descended, as has been above observ'd. Thus much is Evident, that if *Elihu* was *not of Kin* to *Job*, yet he had a much more favourable and just Opinion of *Job*, than the other three had; and tho' he was Inferior to the Rest in years, yet he was much Superior to them in Knowledge and Judiciousness. Which he discovers in the judicious Censures he passes on the other Three as well as on *Job*. The Last of whom he *charges not* (as the Others had done) with any *Crime committed before* his Affliction befel him, but only with *not managing the Dispute* about it with so much *Calmness* and *Submission to God* as became his Piety. Which is well thought

thought to be the Reason, why, tho' *Elihu* several times breaks off his Discourse to see if *Job* would make any *Exceptions* to It, yet *Job* would not say any thing thereto, as plainly perceiving that *Elihu* had *hit* upon the thing wherein he had been *defective*; and tho' he made the *harshest Construction* of some of his Words, yet he *meant him very well*, and acted like a *true and charitable Friend*, inasmuch as he *allow'd his Integrity*, which *Job* was chiefly concern'd to defend, and only charg'd him with some *improper Expressions*, which fell from him in the Heat of Dispute, and great Anguish of his Spirit. It is thought by Some, that this *Elihu* was the Writer of this Book of *Job*: but the Foundation on which this Opinion is built, is very weak. For if it be an Argument that *Elihu writ this Book*, because he is brought in Chap. 32. 6, &c. speaking in the *first Person*, *I am young, &c.* the like will be as good an Argument that *Job writ it himself*, because in all his Discourses he is mention'd, as speaking of himself likewise in the *first Person*; thus Chap. 3. 3. *Let the day perish wherein I was born, &c.* And so I have laid together what seems requisite to be taken Notice of in this Preface.

THE BOOK OF JOB.

PARAPHRASE.

SECTION I.

An Account of the prosperous Condition of JOB, and of GOD's permitting the Devil to afflict him with the most grievous Calamities. Which Account takes up Chap. I. and II. 10.

I.
An Account of
the Greatness and
Piety of Job.

Chap. I. **T**HERE was a Man in (a) the Land of Uz, whose name was Job, and that Man was perfect and upright, that is, one that *sincerely* fear'd God and * avoided evil.
2 And there were born unto him seven Sons, and three Daughters.
3 His Substance also was seven thousand Sheep, and three thousand Camels, and five hundred Yoke of Oxen, and five hundred She-asses, and proportionably a very great Estate in Land both for Tillage and Pasturage, and consequently he kept a very great (b) Household to manage his Husbandry and other Affairs; So that this Man was the greatest of all the Men of the East, i. e. of those Eastern parts. 4 And he was further blessed with the Happiness of seeing his Children live lovingly and friendly one toward the other: Among other Instances whereof this was one, viz. that his Sons went and feasted in their respective Houses, every one on his Birth-day keeping a Feast, and thereto each in his turn not only invited all his Brothers, but also sent and * invited their three Sisters, for to come to eat and to drink with them. 5 And it was so or customary likewise,

ANNOTAT.

(a) Concerning this Country where, as also the Time when Job liv'd, see the Preface to this Book.

(b) The Hebrew word render'd in the Text of our English Translation *Household*, do's also signify *Husbandry* as is noted in the margin of our English Bible; and 'twas likely design'd to signify Both in this place, as I have express'd it in the Paraphrase.

when

P A R A P H R A S E.

when the days of their Feasting, which were wont to be (c) seven, were * expir'd, that Job sent and sanctify'd them, i.e. directed them to prepare themselves by Fasting and Prayer for the Sacrifice he meant to offer for them: And when they were assembled to that end, on the day appointed for the same, Job rose up early in the Morning, to have the more time to have all things ready and in order against the usual hour of Sacrifice, and offer'd Burnt-offerings which were esteem'd as a Rite of Supplication or Praying to God for them, according to the number of them All, and so Ten or at least Seven Burnt-offerings in All, viz. one for each of his seven Sons, if not also three others for his three Daughters. For Job said, It may be that my Sons, including probably his Daughters also, have sinn'd, and * offended God, if not by any Act or Word, yet at least by giving some Entertainment to some idle Thought in their Hearts, their Mirth making them to be less on their Guard than at other times. Thus did Job * constantly, as oft as they thus had feasted together.

6 Now in condescension to our human Apprehensions it is requisite, to represent the Transactions in the Court of Heaven, as done in a somewhat like manner as Matters of the like Nature are done on Earth, or in the Courts of Earthly Princes. Agreeably whereto, how God came to permit the Devil to afflict Job, may most fitly be represented in the following manner. There are to be conceiv'd by us certain Days or Seasons, when the Angels of God come and stand in the Presence of the Divine Majesty, to give an Account of their Ministry as to the Execution of such Commands as they have afore receiv'd, and also to receive new Instructions or Commands from God. Accordingly there was such a Day, when the Sons of God or his holy Angels came to present themselves before the Lord to the End just aforementioned; and Satan or the Chief of the fallen and wicked Angels came also among them, not as that he durst take upon him to do this meerly of his own Will, but as is more reasonable to conceive, being summon'd to appear in such manner, as oft as the Divine Majesty sees Good, to make him sensible, that tho' he and his wicked Angels that are under him, have fallen from that Obedience to God, which is due from faithful and dutiful Subjects, yet they are still under his Dominion and full Power, and can do nothing contrary to his Will to be done, or without his Permission. 7 And the Lord said unto Satan first in general, Whence comest thou, requiring him to give an Account, whether he or any of his inferior Angels had durst to go any whither, but where He, the Lord, had permitted them? Then Satan answer'd the Lord in behalf of himself and all his wicked inferior Angels, and said, I come from going to and fro in the Earth or Sublunary parts of the World; and from walking up and down in it, according to the Permission given by thee to me and my inferior Angels, none of us having dar'd to go be-

II.
God permits Satan to destroy Job's Cattle and Children, &c.

(c) See Gen. 29. 27.

P A R A P H R A S E.

yond thy Permission. 8 And the Lord said unto Satan *then in particular respect to Job*, Hast thou *observ'd, *i. e. surely then thou canst not but have observ'd* my servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that fears God, and *avoids Evil *in the sincerity of his Heart?* 9 Then Satan answer'd the Lord, and said, Doth Job fear God for nothing? 10 Hast not thou made *as it were* an Hedge or Fence about him, and about his House, and about all that he hath on every side, *in that thou wilt not permit me to do him any harm as to his Temporal State?* but on the contrary thou hast blessed the Work of his Hands, and his Substance is encreas'd in the Land. *So that Job may be said to serve himself rather than Thee, and not to regard thy Pleasure so much as his own Profit.* 11 But put forth thine hand now, *i. e. permit me to use the Power I have under thee*, and to touch all that he has, *i. e. to plague him as I please*, and he will curse thee to thy face, *i. e. shew the greatest Impiety toward thee, and not only in his heart, but even openly deny thy Providence.* 12 And the Lord, *to prove and shew the Piety of Job in Affliction as well as Prosperity, and that he might be a standing Example of Piety, and more particularly Patience, to succeeding Generations*, said unto Satan, Behold, All that he has is in thy Power to hurt and destroy as thou wilt: only upon himself put not forth thy hand, *i. e. I give thee neither Permission nor Power to do any hurt to his Person.* So Satan went forth from the Presence of the Lord, *it being most highly grateful to his greatest Maliciousness, to be thus empower'd to do Mischief, which he quickly put in Execution, as follows.*

III.
How Satan de-
priv'd Job of his
Goods & Children.

13 And quickly after there was a Day, when his Sons and his Daughters were eating and drinking Wine in their eldest Brother's house, *it being (as v. 4.) his Birth-day.* 14 And there came a Messenger unto Job, and said, The Oxen were plowing, and the Asses feeding beside them. 15 And the Sabeans, *a neighbouring People in Arabia that liv'd chiefly on pillaging and plundering*, fell upon them, and took them away, yea, they have slain the Servants with the edge of the Sword, and I only am escap'd alone to tell thee. 16 While he was yet speaking, there came also another, and said, The fire of God, *i. e. Lightning* is fallen from Heaven, and hath burnt up the Sheep, and the Servants, and consum'd them, and I only am escap'd alone to tell thee. 17 While he was yet speaking, there came also another, and said, The Chaldeans, *whose Country was at a considerable distance, whence they were come to seek Booty by force of Arms, as was usual in those Countries and Days, and still is*, made out three Bands or divided themselves into three Parties, falling upon us all at once and at three several places, *that they might the more easily worst us that look'd to the Camels*, and fell upon the Camels, and have carried them away, yea, and slain the Servants with the edge of the Sword, and I only am escap'd alone to tell thee. 18 While he was yet

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yet speaking, there came also another, and said, Thy Sons and thy Daughters were eating and drinking Wine in their eldest Brother's house: 19 and behold, there came a great Wind from the Wilderness, and *whirling about the house smote, i. e. mightily shook or even blow'd down* the four Corners of the House, and it fell upon the young Men, and they are dead, and I only am escap'd alone to tell thee. *Thus did Satan bring all these sore Calamities on Job in the short space of one single day.* 20 Then Job, who had heard the three former Calamities without shewing so much as any great Trouble or Disturbance, arose from his seat upon hearing of the Destruction of all his Children, and being touch'd with no other than a due, tho' deep, Grief thereat, in token thereof according to the Custom of those times, rent his Mantle or upper Garment, and shav'd his Head, and instead of Cursing God as Satan thought he would, (v. 11.) fell down upon the Ground, and worshipped God, 21 and said, Naked came I out of my Mother's Womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the Name of the Lord, *whether he gives or takes away.* 22 Thus in all this Affliction Job sinn'd not, nor charg'd God foolishly, either by accusing or denying his Providence.

Chap. II. Again after this there was a (d) Day when the Sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. 2 And the Lord said unto Satan, From whence comest thou? And Satan answer'd the Lord, and said, From going to and fro in the Earth, and from walking up and down in it. 3 And the Lord said unto Satan, Hast thou consider'd my servant Job, that there is none like him in the Earth, a perfect and an upright Man, one that fears God, and * avoids evil? and particularly that still he holds fast his Integrity, *not being tempted to sin against me, altho' I permitted thee to bring such heavy Calamities upon him, when thou movedst me against him, even to destroy him himself, but without Cause as thou now hast had trial of.* 4 And Satan answer'd the Lord, and said, *The Integrity of Job hitherto is not so much to be wonder'd at, since that Man has still sufficient reason to think himself Well, or even Kindly dealt with by thee, to whom thou continuest the great Blessing of Health. The Skin or Health of another for to save his own Skin or Health, and all that a Man has, even Children as well as Goods, will he give or part with for to save his own Life.* 5 But put forth thine hand now, and touch his Bone and his Flesh, *i. e. permit me to afflict even his own Body as I please,* and he will curse thee to thy face. 6 And the Lord, knowing the Integrity of Job would hereby become the more Illustrious and Exemplary, said unto Satan, Behold, he is in thine hand, *i. e. I permit thee to afflict his very Body as thou pleasest, but only with*

IV:
God further per-
mits Satan to af-
flict Job's own
Person.

(d) See the Paraphrase of Chap. 1. 6.

this

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this one Restraint that thou shalt save, i. e. not go so far as to take away his Life.

V.
How Satan afflicted the Person of Job.

7 So went Satan forth from the Presence of the Lord, and smote Job with sore Boils, from the sole of his Foot unto his Crown. 8 And he took him a Potherd to scrape himself withal, *thereby either to allay the itching of his Boils, or to take off the foul Matter which issu'd out of them*; and he sat down among the Ashes, *as one of the greatest Expressions both of Grief and also of Humility, and so of his submitting himself entirely to the Will of God, without whose Permission at least he knew no Evil could befall him.*

VI.
Job's Reproof of his wife for her wicked Motion.

9 Then said his Wife unto him, Dost thou still retain thine Integrity, *or persist in the Service of God, when thou seest thou gettest nothing by it, but Continuance in and Increase of thy Misery?* 'Tis better for thee to curse God, and dy, *i. e. provoke him by thy Cursing him, quite to put an End to thy Life out of hand, than to live in this miserable Condition.* 10 But he said unto her, Thou speakest as one of the foolish, *i. e. irreligious and most wicked Women speaks*: What? shall we receive Good at the hand of God, and shall we not receive Evil? *Thus in all this Misery afore related did not Job sin, by uttering any undecent or ill Word with his Lips.*

S E C T I O N II.

An Account of Job's Friends coming to him, and of their and his Discourfing together: Which takes up the far greatest part of this Book, viz. Chap. II. 11 — XXXVII. ult. Wherefore it will be requisite to distinguish this so large Section into the following Subdivisions.

S E C T. II. N^o. I.

An Account of Job's Friends, particularly these three, Eliphaz, Bildad and Zophar, coming to him; and of the first Discourse of Eliphaz, and of Job's Answer thereto. Which Particulars take up Chap. II. 11 — VII. ult.

I.
Three Friends of Job come to him.

11 Now when Job's three *special or most potent* Friends heard of all this Evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an Appointment together to come to mourn with him, and to comfort him. 12 And when they, *being brought to the Entrance of the Room or Place where he was*, lift up their Eyes to see him at the said very Entrance, which was *at some distance from

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from him, the Place being large and he at the further end of it; and knew him not to be Job, had they not been told so much, his Trouble and Disease had so alter'd him, they lift up their voice or shreek'd out as Men affrighted at so miserable a Spectacle, and wept or burst out into Tears, and in token of their great Grief for him they rent every one his Mantle, and sprinkled dust upon their Heads toward Heaven. 13 So being come nearer to him, they sat down in the same mournful Posture with him, viz. upon the Ground, seven days and seven nights, and none spake a word unto him: for they saw that his Grief was very great, and thereupon their own was so likewise in proportion, insomuch that they did not well know what to say to him, till Time, which alters all things, had somewhat vented and so asswag'd both his Grief and theirs.

Chap. III. After this, *i. e.* at seven days end Job open'd his mouth, and curs'd his Birth-day. 2 * Namely Job spake, and said: 3 Let the Day perish, *i. e.* be never more mention'd, but quite forgotten as such, wherein I was born, and the Night in which it was said, There is a Man-child conceiv'd. 4 Let that Day be Darknes or turn'd into Night; let not God regard it from above, * that is, let not the light of the Sun shine upon it. 5 Let Darknes, * even the most dismal Darknes commonly denoted by the shadow of Death, stain it or render it most unpleasant: in order hereto let a most thick and dark Cloud dwell upon it, or continue to cover the face of Heaven all the said Day; let the Blacknes of the Day be such as to * render it even terrible. 6 As for that Night, let Darknes also seize upon it, neither Moon nor Star-light appearing: let it not be join'd unto the days of the year, let it not come into the number of the months. 7 Lo, let that Night be always spent in a solitary manner; let no joyful Voice come or be heard therein. 8 Let them curse it that curse the Day, who are ready to raise up their Mourning, *i. e.* let it be as odious as the Day, wherein Men bewail the greatest Misfortunes. 9 Let the Stars of the Twilight thereof, *i. e.* that are wont to begin to appear at the time of the Twilight, be dark, *i. e.* hid with Clouds: let it look for the Light of the Moon, but have none; neither let it see or have so much light as the dawning of the Day, that being likewise hinder'd by Clouds: 10 Because on it were shut not up the doors of my Mother's Womb, nor thereby was hid the sorrow from my Eyes, which I now endure. 11 Why died I not as soon as I came from the Womb? why did I not give up the Ghost, when I first came out of the Belly? 12 Why did the Knees, or Lap of her that receiv'd me from the Womb, prevent me from falling on the Ground, and thereby putting an end to my Life? or why did the Breasts prevent me from being starv'd and so dying quickly, by care being taken that I should suck? 13 For had any of the Circumstances mention'd v. 10, 11, 12. befall me, now should I have lain still in the Grave, and been quiet; I should have slept there

II.
Job complains of
his Afflictions be-
fore his Friends.

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there now; then had I been at rest; 14 with Kings and Counsellors or the great Persons of the Earth, which built desolate Places, i. e. Sepulchers for themselves to be laid alone in when dead; 15 or with Princes that had Gold, who filled their Houses with Silver when alive, of all which they are bereav'd being now dead; 16 or as an hidden untimely Birth, which is usually buried presently as not being fit to be seen, I had not been ever number'd among Men; as Infants which never saw Light, but died before they ever open'd their eyes. 17 There, viz. in the Grave the Wicked cease from troubling others; and there the Weary be at rest. 18 There the Prisoners or Captives rest together, they hear not the voice of the Oppressor. 19 The Small and Great are there alike, and the Servant is free from his Master. 20 Wherefore is the Light, enjoy'd by the Living, given to him that is in misery, and Life unto the Bitter in Soul? 21 Which long for Death, but it cometh not, and as it were dig or seek for it more than for hid Treasures? 22 Which rejoyce exceedingly, and are glad when they can find the Grave? 23 Why is Light given to a Man whose way is hid, i. e. who knows not which way to turn himself for relief from his Misery, but by Death; and whom God has as it were hedg'd in with Calamities, so as that there is no other way for him to get out of them, but by the Grave? 24 For such is my Condition, so that my Sighing comes before I eat, i. e. my Eating tends only to prolong a miserable Life; and my Roarings are pour'd out or so great as to be like the roarings of great Waters. 25 For the thing, viz. the Trial of Affliction, which I greatly fear'd, is come upon me; and that which I was afraid of, is come unto me. 26 Notwithstanding I took all the care I could to prevent God's permitting such a Trial to befall me, by endeavouring not to offend God any way; tho' I was rich and prosperous, yet I was not thereby induc'd to look on my self as in safety without God's blessing; neither had I rest, neither was I quiet, i. e. I did not place my Rest or Confidence in my Riches or Power, much less did I indulge my self in Pleasure, as Persons are wont to do in Prosperity; but I have all along preserv'd a due Sense of God, as the Only thing or Being to be truly relied upon, as He that can, if He please, give and continue Safety, Rest or Quiet: yet after all this my Care to shew my Duty and Obedience to God in all respects, the Trouble came, which I at present ly under, on account of the sore Afflictions God has seen fit to permit to fall upon me.

A p. III. 18.
The first Discourse
of Eliphaz to Job.

Chap. IV. Then Eliphaz the Temanite answer'd and said, 2 If we go about to discourse with thee concerning thy present Condition, wilt thou be griev'd? i. e. we have reason to fear thou wilt not take well what we must say unto thee: but who, that has a sense of Religion and thy true Friend, can withhold himself from speaking, what seems necessary to be spoken unto thee, by way of Reproof as to thy foremention'd unseemly Expressions

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Expressions under thy present Condition? 3 Behold, thou *thy self* formerly hast instructed Many, giving them very good Counsel how to behave themselves patiently under Affliction, and thou hast strengthened the weak Hands, i. e. by thy good Advice and Suggestions hast afforded Comfort to those that were dispirited by their Calamities. 4 Thy comfortable Words or Discourses have upholden or supported him that was falling or sinking under Affliction, and by this means thou hast strengthened the feeble Knees, i. e. enabled them, that began afore to be impatient, to bear their Trouble patiently. 5 But now it, viz. Affliction is come upon thee, and thou faintest or art not able to bear it thy self, as thou adviseſt others to do; it touches or oppresses thee, and thou art troubled in an undue manner. 6 Is not this the time for thee to exercise and approve thy Fear of God, thy Confidence and thy Hope in God, and the uprightness of thy Ways or sincerity of thy Piety. 7 Remember, I pray thee, who ever perish'd being innocent? or where were the Righteous cut off? 8 * In like manner as I have seen on the contrary, they that plow or design Iniquity, and sow or act Wickedness, reap the due fruits of the same, viz. 9 By the Blast or Judgment of God, which comes suddenly upon them as a Blast do's on Trees, &c. they perish; and by such his Judgment or Blast, which may be stil'd as it were the Breath of his Nostrils, are they consum'd. 10 The roaring of the Lion, and the voice of the fierce Lion, and the teeth of the young Lions are broken, i. e. let such wicked Men, who may be fitly compar'd to Lions, be never so Powerful, yet God puts an End to their Power in his due time. 11 As the old Lion at length perishes for lack of Prey, and for the same reason the stout Lion's Whelps are scatter'd abroad: so the Tyrant or Oppressor that lives a long time, is at last depriv'd of what he has unjustly got, and of all his Power, before he dies; and the Posterity of such Oppressors are left destitute and miserable themselves, even in their younger years. 12 Now, if these Observations be not sufficient, hear what a thing was secretly brought or told to me from God, and my Ear receiv'd a little thereof. 13 In thoughts from the Visions of the Night, when deep sleep falls on Men, i. e. one time at Mid-night I had a Vision, wherein methought 14 Fear came upon me, and Trembling, which made all my Bones to shake. 15 Then a Spirit pass'd before my Face, the Hair of my Flesh stood up. 16 It stood still, but I could not discern the Form thereof, or tell what to make of it or what it was like: only an Image or Apparition was before my Eyes, and I heard a still Voice, saying, 17 Shall mortal Man be more just than God? shall a Man be more pure or unreprouable than his Maker? 18 Behold, he puts no trust in his heavenly Servants, and his Angels he charges with Folly or want of perfect Wisdom. 19 How much less do's he put any trust in them that dwell in houses of Clay, i. e. Men whose Souls here dwell in their earthly Bodies, whose Founda-

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dation *therefore is no other than what is in the Dust, and consequently not at all firm, but Men are as liable to perish as Garments, which are* * *consum'd by the Moth?* 20 *They are destroy'd from morning to evening, i. e. some or other of them dy daily: they that are wicked, perish for ever without any regarding it aforehand as they ought.* 21 *Do's not their Excellency or Greatness which is in them for some time, at last go away or cease? they that are wicked, dy even like so many Brutes who are without Wisdom, and so have no Consideration of their latter End.* Chap. V. *If thou dost not believe what I say, call now or enquire of any other, and see if there be any that will answer thee, or give thee Advice, otherwise than I have done. And if the Advice of Man will not satisfy thee, to which of the Saints or Angels wilt thou turn or apply thy self to for Satisfaction, which will not give thee the like Information I have, should be to that end be permitted by God to appear unto thee.* 2 *For it is what I take to be an indubitable Truth, (e) that the Wrath of God always kills or destroys the foolish or wicked Man, and God's Indignation always slays or consumes at last the silly or ungodly One.* 3 *I my self have seen the Foolish or Wicked taking root or flourishing: but suddenly I curs'd his Habitation, i. e. I foretold that a Curse or Judgment would suddenly fall upon and ruin him.* 4 *His Children are far from continuing in Safety, and they are at last crushed or apprehended and punish'd by the Magistrates that are wont to hold their Courts of Judicature in the Gate of their City, neither is there any, that appears on their behalf, to deliver them from Justice.* 5 *Whose Harvelt the hungry Pil-lager or Plunderer often eats up, and takes it even out of the Thorns or Fence made to secure it at least from Beasts; and the Robber often swallows up their other Substance.* 6 * *For Affliction of this and other sorts comes not forth of the Dust, neither doth Trouble spring out of the Ground, i. e. is not to be ascrib'd meerly to Earthly Causes, who are but the Instruments of God's Justice.* 7 * *For agreeably to the said Justice of God, Man having offended him is born to trouble, and so 'tis render'd by God as natural for Man to suffer Trouble, as it is natural for the*

A N N O T A T.

(e) Herein lay the grand Mistake of *Eliphaz, Bildad and Zophar*, that they took it for an universal Truth or Rule of God's Providence, Never to permit the *Innocent or Pious to undergo any extraordinary Afflictions* in this World, but to *punish or afflict in an exemplary manner only such as are Wicked in any high Degree.* From which false Supposition they wrongly infer'd, that without doubt *Job* was afflicted in so extraordinary a manner for his extraordinary *Wickedness* in some respect or other. Wherefore *Job* Chap. 9. 22. takes notice of the foresaid Notion of *Eliphaz*, &c. as a very wrong one; and in Opposition thereto strongly asserts the Contrary, viz. *Therefore the One thing I said, is this, He destroys the Perfect as well as the Innocent*; which he there go's on to prove by several Instances; and speaks more of again Chap. 12. and several other following Chapters.

Sparks

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Sparks to fly upward. 8 *Wherefore were I in thy Case*, I would seek unto God by Prayer, and unto God would I commit my Cause, *who is able Still to deliver thee out of thy great Misery, and to restore thee to thy former Prosperity.* 9 *For it is he*, who do's Great things and unsearchable; marvellous things without number. 10 Who giveth Rain upon the Earth, and sendeth Waters upon the Fields. 11 *Who often sees fit by such or other means* to set up on High those that be Low; and so to order things, that those which mourn thro' Oppression, may be exalted to *such a prosperous and powerful State, as to be in Safety.* 12 He disappoints the Devices of the Crafty, so that their hands cannot perform their Enterprize. 13 He takes the Wise in their own Craftiness: and the Counsel of the Froward or Wicked is carried headlong or brought to nothing. 14 They meet with Darknes in the day-time, and grope in the noon-day as in the night, *i. e. when they think themselves most sure of compassing their wicked Ends, they are disappointed by the Providence of God.* 15 But he saves the Poor or Innocent from the Sword, from the treacherous flatteries or false Calumnies of their Mouth, and from the hand of the Mighty. 16 So the Poor has good reason to hope in God, and Iniquity stops her mouth, *i. e. wicked Men have just reason not to boast in their Wickedness.* 17 Behold, happy is the Man whom God correcteth: therefore despise not thou the Chastning of the Almighty, *since it is design'd for thy Good.* 18 For he makes sore, and binds up: he wounds, and his hands make whole. 19 He shall deliver thee in six or many Troubles; yea, in seven or never so many Troubles he shall so order things, that there shall no Evil touch thee to thy final or utter Ruin, *if thou carriest thy self toward him Submissively and Patiently.* 20 In Famine he shall redeem thee from Death; and in War, from the power of the Sword. 21 Thou shalt be hid from the Scourge, *i. e. preserv'd from the false Accusations of the Tongue*; neither shalt thou have reason to be afraid of any common Destruction when it comes on others. 22 At Destruction and Famine thou shalt laugh, *i. e. thou shalt live cheerfully, when others suffer Famine and Destruction*; neither shalt thou be afraid of being devour'd thy self, or having thy Cattle or the fruits of thy Ground devour'd by the wild Beasts of the Earth. 23 For by thy godly Patience thou shalt continue to be as it were in League or Covenant with God, *who shall cause even the Stones or Stony Parts of the Field to yield thee Fruit, when Famine rages elsewhere*; and the Beasts of the Field shall be as it were at peace with thee, *the Divine Providence so over-ruling them that they shall not hurt thee nor thine.* 24 And thou shalt know or find by experience, that *wheresoever thou pitchest thy Tabernacle or Tent, it shall be in peace or safety*; and thou shalt * take account of thy Estate, and shalt not * be mistaken in thy expectation of its affording thee All things proper for it in a plentiful manner. 25 Thou shalt

PARAPHRASE.

thalt know also that thy Seed shall be great, and thine Offspring as flourishing as the green Grass of the Earth. 26 Thou shalt come to thy Grave in a full Age, *not by any Violent or untimely Death, but* like as a shock of Corn comes or is brought into the Barn in its Season. 27 *Lo as to this we have said, we have search'd or thoroughly enquir'd and found the Truth of it, that so it is; hear it therefore, and know thou it, and act accordingly for thy Good.*

IV.
Job's Reply to the
first Discourse of
Eliphaz.

Chap. VI. But Job answer'd and said. 2 Oh that my Grief were thoroughly weigh'd *with that Equity it ought, and my Calamity laid in the Balances together, or in the opposite Scale to my Grief; and so it was impartially weigh'd, whether my Grief was greater than my Calamity would justify or at least excuse.* 3 For now it would be found hereby, *that my Calamity is heavier than the Sand of the Sea, or greater than ever any one yet underwent, or can be born by Flesh and Blood without complaining: nay, therefore my Words are swallow'd up, i. e. my Complaints are not equal to my Grief, nor can I barely complain enough, or more than my Misery will justify or excuse.* 4 For the Arrows of the Almighty are within me, the Poison whereof drinketh up my Spirit, *i. e. I am very sensible that such Misery could not befall me without the special Permission of God; and the Consideration why God should permit me to suffer this Misery, and the nature of the Disease it self being such as touches me to the very quick, and afflicts me in the most tender and inward as well as other parts of my Body; these things together quite dispirit me; besides the Terrors of God do set themselves in array against me, i. e. God permits me to be terrified also with dreadful Spectacles, (as Chap. 7. 14.)* 5 Do's the wild Ass bray, when he hath Grass? or loweth the Ox over his Fodder? *And since even Brutes do not complain or shew any Uneasiness, when they suffer none; it may reasonably be suppos'd, that I would not complain at All, much less so Heavily, was there not just Occasion.* 6 On the other hand, Can that which is* insipid, be eaten well or with any Pleasure without Salt? or is there any grateful Tact or Relish in the White of an Egg? *If then he that eats such insipid things, is not wont to be found fault with for requiring some Salt, to make them go down the better: how much less ought I to be found fault with, for thus earnestly desiring of God some way or other to alleviate or put an end to my greatest Misery.* 7 Especially when to my other Misery This is also now added, *that the things that my Soul refused to touch, are as my sorrowful Meat, i. e. I have nothing afforded me for my Support, but such Discourses as yours, which my Soul loaths as very improper.* 8 Wherefore I can't but proceed to cry out, O that I might have my Request! and that God would grant me the thing that I long for! 9 Even that it would please God to destroy me forthwith; that he would let loose his hand, and cut me off as at one Stroke. 10 Then should I yet have some Comfort in
being

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being assur'd I should not live long in this Misery; yea, I would harden or should be able to strengthen my self a little in this Sorrow: let him not spare to pronounce that I shall speedily dy, for I * would not conceal the Words or said Sentence of the Holy One, but receive and publish it with Acclamations of Thanks. 11 What is my Strength, that I should hope to hold out long, supposing I should after a long time be deliver'd from this Misery? and what is my Hope of meeting with such a Deliverance at the End, that I should therefore desire to prolong my Life? 12 Is my Strength the Strength of Stones? or is my Flesh of Brass, so as that I should be altogether unsensible of the Pains I undergo, and therefore I am not to be so blam'd for desiring most earnestly to be releas'd from such Pains? 13 Is not my Reason still remaining to me? and consequently I am not depriv'd of the Help of Reason which is still sound in me: and is Wisdom driven quite from me? i. e. I have by no means lost my Understanding so as not to consider and know what I do. 14 Instead of finding fault with him without Cause, and so increasing his Affliction, to him that is afflicted Pity should be shew'd from his Friend; but he that should shew himself thus a true Friend, now acts otherwise towards me, as one that forsakes the true Fear of the Almighty. 15 Such as esteem themselves my Brethren or best Friends, have dealt deceitfully and contrary to true Friendship with me; and are as a Brook, * even as the Stream of Brooks is suddenly up and down and often quite fail, so they my Friends pass away, or fail me when I need their Help. 16 I speak of Brooks which are blackish by reason of the Ice in frosty Weather, and so afford no Water for to drink; and wherein the Snow is hid, or which being afore quite dry, the Channels are at other times of Winter fill'd up with Snow instead of Water. 17 And in Summer what time they wax warm, they vanish; when it is hot, they are consum'd out of their place. 18 The paths of their Way are turn'd aside; they go to nothing, and perish, i. e. the Waters of these Brooks are quite dry'd up, so that there is hardly any Sign left of their Courses. 19 So that, whereas the Troops of Tema look'd, the Companies of Sheba waited for them, i. e. the Inhabitants of the neighbouring Countries, or Travellers thro' the said Countries, have often expected to meet with Water in such Brooks, 20 they were confounded, because they had hop'd in vain; they came thither, and were ashamed to find themselves thus disappointed. 21 Just Such are you, for now ye are Such as afford nothing of help to me, as I expected you would by reason of your Coming to me; ye see my Casting down, and are afraid of me, as if I had by my Wickedness provok'd God thus to punish me. 22 Did I send for you to come to me, or say, Bring unto me, or give a Reward or some Relief for me of your Substance? 23 or deliver me from my Calamities which proceed from the Enemies hand? or redeem me from the hand of the Mighty? 24 However mistake me not

as to think I refuse or despise the Assistance of your Counsel: teach me what is Right, and I will hold my tongue: and cause me to understand wherein I have err'd, and I will readily submit. 25 For how forcible are right Words or Instruction to work upon others! but what do's your Arguing tend to reprove, but what needs not to be so reprov'd? 26 Do ye imagin ye ought thus to reprove the Words and Speeches of me as of one that is desperate, which you should rather think are to be look'd on as Wind, or not to be taken Notice of, at least such severe Notice, when they proceed only from such a despairing Condition. 27 Yea, ye overwhelm me who am in as pitiable Condition as the Fatherless, and you dig as it were a Pit for your Friend, i. e. do what tends only the more to grieve me by such your Discourses. 28 Now therefore be content to look upon me, or consider my Case better; for thereupon * it will be quickly evident unto you, if I * am in the wrong. 29 Return or consider again my Case, I pray you, * there will not be found upon further Consideration such Iniquity in me as you judge; yea, return again, i. e. let me but prevail on you to consider again my Case, and I can't but think, that my Righteousness * will be the more apparent to you in it. 30 Is there, i. e. surely there is not Iniquity in any thing I have said with my tongue? Cannot my Taste discern perverse things? i. e. surely my Judgment is not so far corrupted, but I could discern what is Bad, tho' spoken by my self. Chap. VII. Is there not a Warfare to Man upon Earth, i. e. is not his Life as a continual Warfare or Conflict with Trouble? are not his Days also full of Labour and Toil, like the Days of an Hireling? 2 Wherefore as a Servant earnestly desires the Shadow to refresh himself in, when he is faint with Heat; and as an Hireling looks for the End and Reward of his Work at Evening; why may not I likewise as earnestly desire to see an End of my Misery? 3 For so or in like manner with the Servant, i. e. Slave or Hireling, am I made to possess months of Vanity, i. e. to pass my Time with as little Contentment or Ease as they can; and what is more than Slaves or Hirelings endure, who usually enjoy Rest and Sleep at Night, wearisom Nights are appointed to me. 4 For when I ly down, I can't sleep or have any rest, so that I say, When shall I, i. e. I wish to arise, and the Night to be gone? and I am full of Tossings to and fro unto the dawning of the Day. 5 And how can it be otherwise with me, since my Flesh is cloath'd with or full of Worms, and Clods of Dust or Ulcers; my Skin is broken, and become lothsom? 6 My Days of Prosperity are past swifter than a Weaver's Shuttle, and are spent without hope of recalling them or enjoying the like again. 7 O my God, remember that the most pleasant part of my Life is as the Wind, passing away and coming not again: so I expect that my Eye shall no more see good Days. 8 The Eye of him that hath seen me, shall see me no more when buried: thy Eyes are upon me with Displeasure, and I am not, i. e. I desire

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fire to cease to live. 9 As the Cloud is consum'd, and vanisheth away: so he that goeth down to the Grave, shall come up no more. 10 He shall return no more to his House, neither shall his Place know him any more. 11 Therefore I will *rely on thy Mercy so far as not to refrain my Mouth, when I have so just cause to open it:* I will speak in the anguish of my Spirit, I will complain in the bitterness of my Soul. 12 Am I a Sea, or a Whale, or *wild Beast*, that thou settest a Watch over me? *i. e. dost confine me under these unsupportable Miseries, so as that I can no ways get rid of them.* 13 When I say, My Bed shall comfort me, my Couch shall ease my Complaint: 14 then thou scarest me with Dreams, and terrifiest me thro' Visions or *frightful Apparitions.* 15 So that my Soul chuses Strangling, and *any other violent Death thou shalt see fit to bring upon me,* rather than my Life. 16 I loath it, I would not live alway in *this Misery:* let me alone, *and not go on thus to continue my Life against my Will,* for my Days are Vanity or *most miserable.* 17 What is Man, that thou shouldst magnify him *by thy thus contending against him?* and that thou shouldst set thy Heart upon him, or *mind him so much as thus to punish him?* 18 and that thou shouldst visit him every Morning *by sending him new Afflictions,* and try him every Moment? 19 How long wilt thou not *let thy Displeasure depart from me, nor let me alone till I swallow down my Spittle, i. e. for the shortest time?* 20 I readily acknowledge that I have sinn'd, and what shall I do unto thee, *i. e. I am not able to make thee any Satisfaction for my Sin,* O thou Observer of Men and their Actions in order to call them to Account? *But I am at a great loss to know or think, Why thou hast set me as a Mark against thee, i. e. hast punish'd me in such an extraordinary manner above other Sinners, so that I am a Burden to my self? whereas thou art wont to punish extraordinary Sinners with some severe indeed, but not so lingering, a Judgment:* 21 And why dost thou not permit me to *dy out of thy Mercy to me, if so be thou dost pardon my Transgression, and take away my Iniquity?* for if so, then now presently shall I sleep in the Dust, and thou shalt seek me in the Morning, but I shall not be, *i. e. so there will be an End put to my Miseries.*

S E C T. II. N^o. 2.

An Account of the first Discourse of Bildad, and of Job's Answer thereto: Which takes up Chap. VIII. 1. — X. ult.

Chap. VIII. Then answer'd Bildad the Shuhite, and said, 2 How long wilt thou speak these things? and how long shall the Words of thy Mouth be like a strong Wind? *i. e. how long wilt thou expostulate with God in so vehement a manner?* 3 Do's God pervert Judgment?

or

Ap. I. 19:
The first Discourse
of Bildad.

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or do's the Almighty pervert Justice? 4 If thy Children have sinn'd against him, and he have cast them away for their Transgression, *as it seems but reasonable to think:* 5 Yet if thou wouldst, *instead of thus complaining, by prayer seek unto God humbly and earnestly, and so be-times every Morning,* and make thy Supplication unto the Almighty; 6 and if thou *thy self* wert pure and upright; surely now he would, *as one awake and that regarded thy Prayers,* act for thee, and make the habitation of thy Righteousness prosperous again. 7 Tho' thy Beginning was small *at the first return of thy Prosperity,* yet thy latter End should greatly increate, *so that thou shouldst be a greater and richer Man than thou wast ever Afore.* 8 For enquire, I pray thee, of the former Age, and prepare thy self to the search *of the History* of their Fathers: 9 (For we are but *as of yesterday,* and know nothing *in comparison,* being able to make but few Observations of our own, because our days upon Earth are very short, and quickly pass away as a Shadow.) 10 Shall not they teach thee, and tell thee, and utter Words out of their Heart? *i. e. by their long Experience and many Observations justify the Truth of what I say.* 11 Can the Rush grow up without Mire? can the Flag grow without Water? 12 Whilst it is yet in his Greenness, and not cut down, *if it wants Moisture,* it withers before any other Herb. 13 So are the Paths or Circumstances of all that forget God, *without whose Blessing no one can prosper;* and the Hypocrites *can't deceive him with a false show of Piety, but their Hope shall perish.* 14 These are they whose Hope shall be cut off, and whose Trust, *i. e. the things wherein they trust,* shall be as weak as a Spider's Web. 15 He shall lean or rely on the Greatness or Power of his House or Family, but it shall not stand: he shall endeavour to hold it fast or support it by strong Alliances, but it shall not endure. 16 He is *permitted by God for a time to be green before the Sun,* and his Branch shooteth forth in his Garden. 17 His Roots are wrapp'd or wreath themselves thick about the heap or Earth, and he is as a Tree grown so tall that his Head sees the place of Stones, or is above the highest Buildings: By all which Expressions is denoted, that God do's sometimes permit the Wicked to flourish in a great degree. 18 But if or when he, *i. e. God shall see fit to destroy him from his Place,* then it shall deny him, saying, I have not seen thee, *i. e. then God punishes the Wicked in so exemplary a manner, that there is no Remainder left of their former Greatness, let it have been never so much.* 19 Behold, this is the short Joy that the Wicked has of his Way or wicked Course; and out of the Earth shall others grow, *i. e. others shall arise and possess their Estates.* 20 Behold, God will not cast away a perfect Man, neither will he help the Evil doers, *so as to uphold him continually in Prosperity.* 21 * Yet he shall fill thy Mouth with Laughing, and thy Lips with Rejoycing, *if thou art perfect and upright before him.* 22 They

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22 They that hate thee, shall be cloath'd with Shame *or quite confounded at thy happy Restoration*, and the Dwelling-place of the Wicked shall come to nought *utterly*.

Chap. IX. Then Job answer'd, and said, 2 I know it is so of a Truth, *and therefore there needed not so many Words to prove it*: for how should Man be just *or justify himself* before God? 3 If he will contend with him, he can't answer him *satisfactorily to one thing of a thousand, that God may object to him*. 4 He is wise in Heart *or Understanding*, and mighty in Strength: who hath hardned himself against him, and hath prosper'd? 5 Who removes the Mountains *or most Potent on Earth*, and they know not of it *aforehand or how to withstand him*: who overturns them in his Anger. 6 Who, *if he pleases*, shakes the Earth out of her Place, and the Pillars thereof tremble. 7 Who commands the Sun, and it riseth not: and seals up *or hinders the light of* the Stars. 8 Who alone spreads out the Heavens, and treads upon the Waves of the Sea. 9 Who makes Arcturus, Orion, and Pleiades, and the Chambers *or those Constellations which be in the Hemisphere of the South, and so not seen by us in the Northern Hemisphere*. 10 Who do's great things past finding out, yea, and Wonders without number. 11 Lo, he go's by me, and I see him not: he passes on also, but I perceive him not, *i. e. tho' he be Omnipresent and so always about me, yet is he invisible to me*. 12 Behold, he takes away, who can hinder him? who will say unto him, What dost thou? 13 If God will not withdraw his Anger, the proud Helpers do stoop under him. 14 How much less shall I *be able or go about to* answer him, and to choose out my Words *proper* to reason with him? 15 Whom, tho' I were righteous, yet would I not *be so bold as to take upon me in an haughty manner to answer or justify my self before him*, but rather I would make Supplication to him as my Judge. 16 If I had call'd *on him by Prayer*, and he had answer'd me *in some measure*; yet would I not believe that he had hearkned unto my Voice *so far as that I was out of all Danger*. 17 For he breaks me with a Tempest, *i. e. has destroy'd my Children with a violent Wind*; and multiplies my Wounds without Cause *that I know of*. 18 He will not suffer me to take my Breath, *or have any Interval between my Troubles*, but continually fills me with Bitterness. 19 If I speak of *or imagin to stand on* my Strength, lo, he is *more strong than me beyond Comparison*; and if I speak of Judgment *or would stand on my Right*, who is there above him *that shall be able to set me a time to plead with him*? 20 If I justify my self *absolutely, the said very Plea of my own Mouth shall condemn me, as not being absolutely just*: If I say, I am altogether Perfect, it shall also prove me Perverse *or Faulty therein*. 21 Tho' I were *thus Perfect*, yet would I not know my Soul *or be my own Judge*; I would despise my Life, rather than contend so

II.
Job's Reply to
Bildad's first
Discourse.

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much to have it continu'd. 22 * Therefore the One thing I said and do still say, is this, He destroys or lets even Destruction come sometimes upon the Perfect as well as the Wicked. 23 For instance, if the Scourge of any pestilential Distemper comes, which is wont to slay or kill suddenly, He will laugh at the trial of the Innocent, i. e. act as One that regarded the Innocent no more than the Wicked, and let the Pestilence sweep away the One as well as the Other. 24 Accordingly the Rule of the Earth is often given into the hand of the Wicked: he covers the faces, i. e. a wicked Prince often blinds the eyes of the Judges thereof, so as to make them pervert Justice. If it be not so, tell me where and who is he that governs uprightly. 25 Now my days of Prosperity are fled away swifter than a Post; they are fled away, they now see no good; 26 they are passed away as the swift Ships; as the Eagle that hasts to the Prey. 27 If I say or think with my self sometimes, I will forget the Miseries of which I have made my Complaint, I will leave off my Heaviness, and comfort my self. 28 Then again I am afraid of all my Sorrows, so as not to be able to persist in my foresaid Resolution: chiefly for that I know or am perswaded, that thou wilt continue to afflict me, as if thou didst not hold me Innocent. 29 If I be wicked in thy Account, why then labour I in vain to clear my Innocence? 30 If I wash my self with Snow-water, and make my hands never so clean, i. e. were I never so Innocent in my self; 31 yet shalt thou plunge me in the Ditch, and mine own Clothes shall abhor me, i. e. thou wilt, if thou pleasest, go on to afflict me with these severe Calamities and loathsome Sores. 32 For he is not a Man as I am, that I should answer him, and we should come together in Judgment, i. e. it is not for me to dispute with God on equal Terms: 33 neither is there any Days-man betwixt us, that might lay his Hand upon us both, i. e. neither is there any One above God as well as above my self, that can take the matter into his Decision, and require God as well as my self to stand thereto. 34 Let him, i. e. God take his Rod away from me, and let not his Fear terrify me: 35 then would I speak more freely, and not fear him with the Dread I now do, and which keeps me from speaking what I then should speak: for it is not so with me, i. e. I am not so Wicked as you about me imagin.

Chap. X. My Soul is weary of my Life: I observ'd just now (Chap. 9. 27.) that I sometimes thought, I will leave my Complaint upon my self: but alas! my Misery is so great upon me, that I can't forbear, but I must and will speak in the bitterness of my Soul. 2 I will say unto God, Do not deal thus with me, as if thou didst condemn me for a wicked Person: rather shew me wherefore thou contendest with me. 3 Is it good unto thee, that thou shouldst oppress? that thou shouldst despise the Work of thy hands? and shine upon the Counsel of the Wicked, or countenance their Reasonings and confirm their Opinion of these

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these Miseries befalling me for my Wickedness? 4 Hast thou Eyes of Flesh? or see'st thou as Man sees, viz. *only the outside of things?* 5 Are thy days as the days of Man? are thy years as Man's days, i. e. *must thou take time as Men do to find out the Truth,* 6 that thou enquirest after mine Iniquity, and searchest after my Sin, *by putting me as it were to the Rack to make me confess my Faults?* 7 Thou knowest without such means, that I am not wicked; and there is none that can deliver me out of thy hand, *that thou needest so to punish me for fear I should escape from thee.* 8 Thy hands have made me, and fashion'd me together round about: * and wilt thou destroy me? 9 Remember, I beseech thee, that thou hast made me as the Clay, and wilt thou bring me into Dust again? 10 Hast thou not pour'd me out as Milk, and cruddled me like Cheese? i. e. *'twas thou that first compacted my Parts together in the Womb:* 11 Thou hast cloath'd me with Skin and Flesh, and hast fenc'd me with Bones and Sinews. 12 Thou hast granted me Life and Favour, and thy Visitation or Care has preserv'd my Spirit in my Prosperity. 13 And these things hast thou hid in thy heart, i. e. *thou hast not forgotten:* Also I know that this Misery I now endure is with thee, i. e. *not without thy Order.* 14 I know full well that if I sin, then thou markest me, or knowest such my Sin be it what it will, and thou wilt not acquit me from mine Iniquity without due Punishment or Repentance. 15 If I be Wicked, wo unto me; and if I be Righteous, yet will I not lift up my head or boast thereof vainly before thee. Alas, I am full of Confusion at my present Miseries, so that I am far from being able to lift up my Head with any Comfort, tho' I be righteous: therefore see thou and pity mine Affliction. 16 For it still increases, whilst thou huntest or pursuest me with Miseries, as a fierce Lion pursues his Prey; and again and again thou shewest thy self Marvellous upon me, i. e. *sendest new and great Afflictions upon me.* 17 Thou renewest thy Plagues as the Witnesses of thy Anger against me, and increasest thy Indignation upon me; Changes and War are against me, i. e. *thou art as it were at continual War with me, and I have no End, but only some Changes of my Troubles.* 18 Wherefore then hast thou brought me forth out of the Womb? Oh that I had given up the Ghost, and no Eye had seen me alive! 19 I should have been as tho' I had not been, I should have been carried from the Womb to the Grave. 20 Are not my days few, *that I can expect to live, shouldst thou remove my Misery?* therefore let me beg this one Favour of thee to cease then from afflicting me, and to let me alone, that I may take comfort a little: 21 before I go whence I shall not return, even to the Grave usually denoted by these Expressions, viz. the land of Darkness, and the shadow of Death; 22 a land of Darkness, as Darkness it self, i. e. *where it is as dark as dark can be,* and of the shadow of Death, without any or-

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derly succession of Day and Night, and where the Light is as Darkneſs, i. e. where there is perpetual Darkneſs.

S E C T. II. N^o. 3.

The first Discourse of Zophar, and Job's Answer thereto: Which take up Chap. XI. 1. — XIV. ult.

I.
The first Discourse
of Zophar.

Chap. XI. Then answer'd Zophar the Naamathite, and ſaid, 2 Should not the multitude of *thy* Words be answer'd, *who thinkeſt to ſtop our Mouths thereby?* and ſhould a Man full of Talk be juſtified or *thought to be innocent on that Account?* 3 Should thy Lies make Men hold their peace? and when thou mockeſt God and Man by endeavouring to deceive them, ſhall no Man make thee aſham'd? 4 For thou haſt ſaid, My Doctrin is pure, i. e. *I have ſaid nothing but what is right*, and I am clean from Sin in thy Eyes, *ſpeaking to God.* 5 But, O that God would ſpeak, and open his lips againſt thee; 6 and that he would ſhew thee the ſecrets of his Wiſdom, particularly in thus puniſhing thee, that they are double to that which is, i. e. *that his Wiſdom far ſurpaſſes thine!* Know therefore that God exacteth of thee leſs than thine Iniquity deſerveth. 7 Canſt thou by ſearching find out *the purpoſes of God?* canſt thou find out the Almighty unto perfection, i. e. *ſo as perfectly to comprehend the Reaſons of his Providence?* 8 It is as high as Heaven, what canſt thou do? deeper than Hell, what canſt thou know? i. e. *thou mayſt as well meaſure the height of Heaven and depth of Hell.* 9 The Meaſure thereof is longer than the Earth, and broader than the Sea, i. e. *the Earth and Sea have their Bounds, but the Wiſdom of God has none.* 10 If he cut off, and ſhut up, or gather together, then who can hinder him, i. e. *no one can hinder him from doing what he pleaſes.* 11 For he knows vain Men, i. e. *that it is in vain for Men to oppoſe him, how willing ſoever they may be;* he ſees clearly their moſt ſecret Wickedneſs alſo: will he not then conſider it *ſo as duly to puniſh it?* 12 For there is not wanting many a vain Man, *who like thee would be ſo wiſe as to think himſelf fit to diſpute with God*, tho' Man be born like a wild Aſſe's Colt, naturally rude and blockiſh. 13 If thou art truly Wiſe, prepare thine heart, and ſtretch out thine hands toward him *in humble and earneſt Prayer:* 14 If Iniquity be in thine hand, put it far away, and let not Wickedneſs dwell in thy Tabernacles. 15 For then ſhalt thou lift up thy Face again without Spot, i. e. *ſhalt be freed from thy Sores and Miſery and become Cheerful;* yea, thou ſhalt be ſtedfaſt or ſettled in a *prosperous State*, and ſhalt not fear the Loſs of it any more. 16 Thus happy ſhall thy Condition be again, *becauſe it ſhall be ſo happy that thou ſhalt forget thy Miſery, and remember it only as Waters that paſs away and*
return

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return no more. 17 And thine Age shall be clearer than the Noon-day; thou shalt shine forth, thou shalt be as the Morning, *i. e. the Prosperity of the remainder of thy Life shall be as great as can be.* 18 And thou shalt be secure, *tho' any Evil should threaten thee,* because there is hope for thee in God's Protection and Deliverance; yea, thou shalt dig about thee Wells for to water thy Cattle, and thou shalt take thy Rest in Safety, *no Enemy disturbing thy Habitation or thy Cattle as afore.* 19 Also thou shalt ly down, and none shall make thee afraid *in the Night:* yea, many shall make Suit unto thee *for thy Friendship.* 20 But the eyes of the Wicked shall fail *or look in vain for Happiness,* and they shall not escape *their deserv'd Punishment,* and their Hope shall be as the giving up of the Ghost, *i. e. shall be utterly disappointed.*

Chap. XII. And Job answer'd, and said, 2 No doubt but *in your own Thoughts* ye are the *only People of sense in the World,* and Wisdom shall dy with you. 3 But I have Understanding as well as you; I am not inferior to you *therein;* yea, who knows not such things as these? 4 I am as one mocked or derided of his Neighbour, *i. e. of you, tho' in truth I am one,* who calls upon God, *(as you have needlessly advised me when I needed not such Advice,)* and he answers him: *But 'tis no unusual thing,* that the just upright Man is laughed to scorn. 5 He that is *never so Upright,* yet if he be ready to slip with his Feet, *i. e. to fall into Adversity,* is as a Lamp, *i. e. tho' he ought still to be esteem'd for his good Example to others,* yet is he despis'd in the thought of him that is at Ease or in Prosperity. 6 On the other hand, the Tabernacles of Robbers prosper, and they that provoke God are secure from Trouble, into whose hand God brings abundance. 7 But ask now the Beasts, and they shall teach thee; and the Fowls of the Air, and they shall tell thee: 8 or speak to the Earth, and it shall teach thee; and the Fishes of the Sea shall declare unto thee: *i. e. there is no need but to look abroad, and see what abundance of Beasts and Fowls, of the Products of the Land and Sea the Wicked enjoy.* 9 Who knows not in all these, that the hand of the Lord hath wrought this, *i. e. sees fit things should be thus.* 10 In whose hand is the Soul or Life of every living thing, and therefore a rightful Power to dispose of such Creatures to whom he will; * as well as in his Power is the Breath of all Mankind. 11 Do's not the Ear try Words, *i. e. can't the Understanding distinguish Truth from Falsehood,* as well as the Mouth tast his Meat and distinguish Sweet from Bitter? 12 *It is a receiv'd Truth* that with the Ancient is Wisdom; and in length of days, Understanding. 13 Therefore with him, who is the most Ancient, is in common Reason to be allow'd the greatest Wisdom as well as Strength; he has Counsel and Understanding beyond all comparison with Men. 14 Behold, out of this his unsearchable Wisdom, he often breaks down, and it cannot be built again: he shutteth up

a Man,

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a Man, and there can be no opening, *i. e.* he often brings even good Men into great Afflictions, from which they can find no Deliverance in this World. 15 Behold, he withholdeth the Waters and they dry up: also he sendeth them out, and they overturn the strongest Banks and cover the Earth. 16 So that as afore (v. 13.) I said, it is sufficiently evident to common Reason, that with him is Strength and Wildom: the Silliness of the Deceiv'd and the Subtilty of the Deceiver are alike known to and made use of by his Wisdom to bring about his Designs. 17 He leads Counsellors away spoil'd, and makes the Judges Fools, *i. e.* he disappoints the Counsels of the wisest States-men, and gives them into the hand of their Enemies: 18 Sometimes he looses the Bond of Kings that have been conquer'd, and restoring them to their Kingdoms girds their Loyns with a Royal Girdle. 19 At other times he leads Princes away spoil'd, and overthrowes the Mighty. 20 He removes away the speech of the Trusty, *i. e.* frustrates the Advice given by the most Faithful to their Princes or Friends; and takes away the Understanding of the Aged, *i. e.* makes their wise Advice in it self to be Fruitless. 21 By these and other means he pours Contempt upon Princes, bringing them to a very mean Condition, and weakens the Strength of the Mighty. 22 He discovers deep things out of Darknes or the most secret Plots, and brings out to light what has been contriv'd in the shadow of Death, *i. e.* the greatest Darknes or Secrecy. 23 Sometimes he increases the Nations, and sometimes destroys them: he enlarges the Nations, and straitens them again. 24 He takes away the Heart, *i. e.* both Courage and Judgment of the chief of the People of the Earth, and causes them to wander in a Wilderness where there is no Way, *i. e.* brings them into such Confusion as they know not which way to turn: 25 they being like Men that grope in the Dark without Light; and he makes them to stagger in their Counsels and Enterprizes, like as a drunken Man staggers and can't keep the right Way. Chap. XIII. Lo, my Eye has seen Instances of all this, or at least my Ear has heard and understood Instances of it from others. 2 So that what ye know as to this, the same do I know also: I am not inferior unto you. 3 And whereas ye have bid me address my self to God, surely I would gladly speak to the Almighty, and I desire to reason with God himself, if he pleas'd to give leave, rather than with you. 4 For he is a God of Truth, but ye are Forgers of Lies, making false Inferences of my Wickedness from my Misery: ye are all Physicians of no value, making my Distemper worse instead of curing it. 5 O that you would altogether hold your peace, and it should be esteem'd by me as the best Proof of your Wisdom. 6 Hear now my Reasoning, and hearken to the pleadings of my Lips. 7 Will you speak wickedly or untruly for God? and talk deceitfully or falsely for him? 8 Will ye act for God, as one Man is wont to act for another, when he do's accept his Person?

will

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will ye *thus* contend with me for God? Surely his Proceedings need not to be justified by any Untruths, or wrong Inferences, or by your Favour to him. 9 Is it good for you, that he should search you out or Strictly examin what you have said of him? or as one Man mocks another, do ye so mock him, by endeavouring to deceive or please him with your Flatteries? 10 He will surely reprove you, if ye do *act thus*, as those are wont who secretly accept the Persons of other Men, i. e. endeavour to gratify and favour the said Persons Cause by misrepresenting Others. 11 Shall not his Excellency make you afraid to do thus? and his Dread fall upon you? 12 Your Arguments drawn from the Remembrances of what you have aforemention'd, are like unto Ashes or of no Force; your Bodies to Bodies of Clay, i. e. the Substance of all you have said is of no Weight against me. 13 Hold your peace, let me alone, that I may speak, and let come on me what will. 14 I am so well assur'd of my Integrity toward God, that I can't but still wonder, wherefore do I take my Flesh in my Teeth, and put my Life in my Hand? i. e. why I suffer so great Misery, and am expos'd to so many Dangers of my Life. 15 Tho' he slay me, yet will I continue to trust in him as a most just God: but therefore I will continue also to maintain the Integrity of my own Ways before him. 16 He also shall be my Salvation: for tho' it be true, that an Hypocrite shall not come before him at the last day without being sentenced to condign Punishment, yet I am sure I shall that day appear to be no Hypocrite. 17 Hear diligently my Speech, and my Declaration with your Ears; and do not interrupt me till I have spoken all I think fit to speak now, tho' it be more than I have afore spoken at any one time. 18 Behold now I have order'd my Cause in order to a Trial before God himself, if he please: and I know that I shall be justified or acquitted thereby from the Charge of Wickedness which you lay upon me. 19 Who is he that will plead with me, or come to accuse me? Let him come, I am ready to answer: for now if I hold my Tongue on so just an Occasion, I shall give up the Ghost, i. e. it will be as Death to me? 20 Only do not, O my God, two things unto me; then will I not hide my self from thee, but shall appear with a due Confidence to plead my Cause before thee. 21 Withdraw thy hand far from continuing this Pain upon me, and let not thy Dread, i. e. the Appearance of thy Majesty be so dreadful as to make me afraid, or so disorder'd as not to be able to speak. 22 Then either first call thou to me, and I will answer what thou sayst to me; or let me speak first, and answer thou me. 23 Namely on this last Condition I would speak to thee thus: How many are mine Iniquities and Sins? make me to know my Transgression and my Sin. 24 Wherefore hidest thou thy face, and holdest me for thine Enemy? 25 Wilt thou get any Honour by employing thy Power thus to punish me, when it is no other than to break a Leaf driven to and fro, and wilt thou as it were

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were pursue the dry Stubble? 26 For thou writest or decreest bitter things against me, and makest me to possess or undergo the Punishment of the Iniquities of my youth, or which I committed before I well knew what I did, if it be for Iniquity that I am thus afflicted. 27 Thou seemest to take all care that I shall not escape these Afflictions, as if to secure me from escaping, thou puttest my Feet also in the Stocks, and lookest narrowly unto all my Paths; and by thus keeping me in Stocks so long, thou settest or causest as it were a Print upon the heels of my Feet. 28 And as he which is thus kept in Stocks, must in time consume, as a Rotten thing consumeth, as a Garment that is Moth-eaten; so is the Case with me. Chap. XIV. In general Man that is born of a Woman, is of few days, and full of trouble. 2 He comes forth or grows up for a time like a Flower, and then is cut down or dies: he, i. e. the time of his Life flees also or passes away apace as a shadow on a Dial, and continues not. 3 And dost thou open thine Eyes upon or concern thy self with such an one, and bringest me into Judgment with thee? 4 Who can bring a clean thing out of an unclean, or make any thing better than the Original whence it came? Not one; so that 'tis but reasonable for thee to overlook the common Frailties of my human Nature. 5 Besides, seeing his days are determin'd, the number of his months are with thee, thou hast appointed his bounds of Life that he cannot pass; 6 this is another reason why thou shouldst turn from him that he may rest or live without extraordinary Trouble, 'till he shall accomplish, as gladly as an Hireling do's his Labour, his Day or Life. 7 A third reason why thou shouldst permit me to pass my Life here without such Affliction is this: For that there is hope of a Tree, if it be cut down, that it will sprout again, and that the tender Branch thereof will not cease: 8 tho' the Root thereof wax old in the Earth, and the Stock thereof some of it dy in the Ground; 9 yet thro' the scent or nourishment of Water it will bud, and bring forth Boughs like a Plant. 10 But on the contrary Man dies, and quite wafts away into Dust: yea, Man gives up the Ghost, and where is he? i. e. none of him remains alive or revives again forthwith. 11 * The Waters fail or run from the Sea, and on the other hand the Flood decays and dries up, the Waters thereof running again into the Sea, and so there is a continual Vicissitude: 12 * But Man lies down in the Grave, and rises not till the Heavens be no more; till then they shall not awake, nor be rais'd out of their sleep of Death. 13 O that thou wouldst hide me in the Grave, that thou wouldst keep me secret in the Dust, i. e. wouldst put an end to my Life, so should I ly quiet in the Grave, till the Judgment-day, when thy Wrath will be past the time of shewing it any longer, namely on the Good in this World: or if I must not dy presently, ob that thou wouldst appoint me a set time, how long I am to live or to endure this Misery, and remember me when the time is expir'd to take

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take me out of this Life or at least Misery: This Knowledge of the end of my Life or Misery would be some allay to my Grief. 14 If a Man dy, shall he live again? *i.e. tho' it would be most acceptable for me to dy presently, by which I shall be for ever deliver'd from this Misery: yet if thou see this not Good, but wilt be pleas'd only, as I said afore, to appoint me a set time: this will be such a satisfaction to me, that then all the days of my appointed time will I wait patiently, till my Change come.* 15 Thou shalt call, and I will answer thee, *i.e. be pleas'd to grant me at least this last Request: Surely thou wilt have a Desire or shew so much Favour, to the Work of thy hands.* 16 *I may well persist in this my Request, for now thou numbrest my steps, i.e. strictly observes whatever I do; dost thou not, i.e. thou seemest to watch over my Sin.* 17 My Transgression is seal'd up in a Bag, and thou sowest up mine Iniquity, *i.e. thou seemest to take the greatest Care, that none of my Transgressions should slip thy Remembrance.* 18 * Yet surely strange and most unexpected things sometimes come to pass, viz. the Mountain falling comes to nothing or ceases to be so any longer; and the Rock is remov'd out of his place. 19 The soft Waters wear away the hard Stones: * the Dust or very Sand of the Earth overwhelms the things which grow out of it: and since such strange things come to pass, one might think that there might be still some hope for me; but alas! thou destroyest or seemest to leave no room for such the Hope of me miserable Man. 20 Thou prevailest for ever against him not being able to withstand thee, and he passes away as soon or as late as thou pleasest: thou changeest his Countenance as thou pleasest, making him cheerful or sad, and sendest him away out of this World, when thou see'st good. 21 His Sons come to honour, and he knows it not when he is gone hence: and they are brought low, but he perceives it not of them. 22 But as long as his Flesh continues upon him in this World, he shall have pain, and his Soul within him shall mourn upon his seeing or knowing the Misery of his Children.

S E C T. II. N^o. 4.

The second Discourse of Eliphaz, and Job's Reply: Which take up Chap. XV, XVI, XVII.

Chap. XV. Then answer'd Eliphaz the Temanite, and said, 2 Should a wise Man, as thou pretendest to be, utter vain Knowledge or empty Discourses, and fill his Belly with the East-wind, *i.e. be puffed up with such pernicious Opinions, and vent them with such Vehemence?* 3 Should he reason with unprofitable Talk? or with Speeches wherewith he can do no good? 4 Yea, thou castest off Fear, and restrainest Prayer before God, thy Discourses tending to destroy Religion, and to keep Men

I.
The second Discourse of Eliphaz.

E

from

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from praying to God, and rather to encourage them to dispute with him. 5 For thy mouth uttereth thine Iniquity, and thou choosest the tongue of the Crafty: 6 thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. 7 Art thou the first Man that was born, *that thou pretendest to so much more Wisdom than all Mankind has besides?* or wast thou made before the Hills or World, and so art somewhat more than a Man? 8 Hast thou heard the Secret of God? and dost thou restrain Wisdom to thy self? 9 What knowest thou that we know not? what understandest thou, which is not in us? 10 With us are both the Gray-headed, and very aged Men, much elder than thy Father. 11 *Why then are the Consolations of God, which we have given thee, so small with thee or slighted by thee?* Is there any secret thing or Consolation with thee, *which no one else knows of?* 12 Why do's thy proud Heart carry thee away? and what do thine Eyes wink at *by way of Contempt of what we have said to thee,* 13 that thou turnest thy Spirit against God, and lettest such Words go out of thy mouth, *as that thou wilt maintain thy Integrity or Innocence?* 14 *For consider on the contrary,* What is Man that he should be clean or free from Sin? and he which is born of a Woman, that he should be perfectly Righteous? 15 Behold, he putteth no trust in his Saints; yea, *the Angels in the Heavens are not clean in his sight, or so absolutely pure and perfect as he is.* 16 How much more abominable and filthy is Man, which drinks Iniquity like Water, *i. e. is as prone to Sin, as to drink when he is dry?* 17 I will shew thee, hear me, and that which I have seen, I will declare, 18 which wise Men have told from their Fathers, and have not hid it: 19 unto whom alone the Earth was given, *i. e. they were not mean Men, but Princes also in their several Countries:* and no Stranger passed among them, *i. e. no Foreign Enemy could enter their Country (while they ruled) as they have done thine.* This then is their and my Observation: 20 The wicked Man travels with pain all his days, and the number of years is hidden or given over to the Oppressor. 21 A dreadful sound, *i. e. a sound as causes him to fear some or other are coming to hurt him,* is in his Ears continually: in the midst of Prosperity, *when he least suspects it,* the Destroyer shall come upon him. 22 He believes not that he shall return out of Darkness, *i. e. outlive the Night when it comes, but shall be kill'd before the next Morning,* and that he is waited for of some to kill him with the Sword. 23 He is brought at length so low, *as that he wanders abroad for Bread, saying, Where is it that I shall go to get any?* he knows or supposes always, that the day of Darkness or of his Death is ready at his hand. 24 Trouble and anguish shall make him afraid; they shall prevail against him, as a King ready to conquer his Enemy in the Battle. 25 For the wicked Man I speak of is he, who stretches out his hand against God, and strengthens himself

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himself against the Almighty. 26 Wherefore He, *i. e.* God runs upon him, even on his Neck, upon the thick bosses of his Bucklers, *i. e.* God suddenly lays fast hold of him as it were, and punishes him, tho' never so powerful afore. 27 Because he covers his face with his Fatness, and makes Collops of Fat on his Flanks, *i. e.* nourishes himself in Luxury or Pride, casting away all fear of God. 28 And he dwells in or possesses desolate Cities, *i. e.* Cities conquer'd by him and made desolate, and in Houses which no Man inhabits, the old Inhabitants being driven out by him, and which therefore are ready to become Heaps. 29 He shall not be Rich long by such violent means, neither shall his Substance got thereby continue, neither shall he prolong the Perfection thereof, *i. e.* abide in the height of his Glory long upon the Earth. 30 He shall not depart out of Darkness, *i. e.* not get rid of his Troubles when once they begin: the Flame shall dry up his Branches, *i. e.* the said Afflictions or Troubles shall destroy his Children as well as himself: and by the Breath of his mouth shall he go away, *i. e.* be consum'd by one Word of God to that purpose. 31 Wherefore let not him that is deceiv'd by the Wickedness of his own Heart, trust in Vanity or uncertain Greatness: for Vanity or vexatious Disappointments shall be his Recompence. 32 It, *viz.* such a just Recompence shall be accomplish'd before his time or before he expects it; and his Branch shall not be green, *i. e.* his Children shall be destroy'd as well as himself, and that during his own Life. 33 So that it may be said of him, that he shall shake off his unripe Grape as the Vine, and shall cast off his Flower as the Olive, *i. e.* he shall see his Children dy before their time, as the unripe Grape, or Blossom of the Vine or Olive, are blasted or otherwise spoil'd. 34 For the Congregation or whole Number of Hypocrites shall be desolate, and Fire shall consume the Tabernacles of Bribery, *i. e.* the Divine Vengeance shall destroy ill gotten Riches, as certainly and suddenly as Fire will consume an House. And 'tis no more than such deserve; for 35 they conceive or study only Mischief to others, and bring forth Vanity, *i. e.* actually oppress others to gain their wicked Ends, and their Belly prepares deceit, *i. e.* when one ill Design of theirs miscarry, they presently contrive some new one, no less Wicked.

Chap. XVI. Then Job answer'd, and said, 2 I have heard you say *Ap. II. R1.* now many times such things over and over again; miserable Comforters *Job's Reply to Eliphaz's second Discourse.* are ye all. 3 Shall vain Words have an End? *i. e.* such empty Discourse may be endless: or what emboldneth thee that thou answerest? *i. e.* I can't but wonder at thy Confidence to take upon thee to answer me now a second time, when thou hast nothing better to say. 4 I also could speak to you in the same censorious and insulting manner, as ye do to me: if your Soul were in my Soul's stead or condition, I could heap up or multiply Words against you, and shake my head at you. 5 But I should act quite contrary as true Friendship requires: for I would strengthen

or comfort you with my Mouth, and the moving of my Lips should assuage your Grief. 6 *But my Misery admits of no Consolation: tho' I speak in defence of my Innocence, my Grief is not asswag'd: and tho' I forbear, what am I eased?* 7 But now he, *i. e. God* has made me weary with Pain: thou hast made desolate all my Company, *i. e. depriv'd me of my Goods and Children, and not left me a Friend to comfort me.* 8 And thou hast fill'd me with Wrinkles, which is a Witness * of my great Trouble, *I being not old;* and my Leanness rising up in me, bears witness likewise of the same in my Face. 9 He tears me in his Wrath, (*meaning hereby each of the three Persons aforementioned that came to him,*) who acts as one that hates me, by thus increasing my Grief, as if they tore my very Flesh: he gnashes upon me with his Teeth; mine Enemy sharpens his Eyes upon me, cruelly setting himself to spy out the least occasion to calumniate me. 10 *What they have done or said, is in effect the same, as if they have gaped upon me with their Mouth to devour me; as if they have smitten me upon the Cheek reproachfully, they have gather'd themselves together against me.* 11 God hath deliver'd me to the Ungodly, and turn'd me over into the hands of the Wicked. 12 I was at ease, but he hath broken me asunder: he hath also taken me by my Neck, and shaken me to pieces, and set me up for his Mark. 13 His Archers compass me round about, he cleaveth my Reins asunder, and doth not spare; he poureth out my gall upon the Ground. 14 He breaketh me with breach upon Breach, he runneth upon me like a Giant. 15 I have sew'd sackcloth upon my Skin, and defil'd my horn in the Dust, *i. e. my Authority and Honour is chang'd into Contempt.* 16 My Face is foul with weeping, and on my Eye-lids is the shadow of Death, *i. e. I look like one just ready to dy:* 17 not for any Injustice in my hands, as is falsely urg'd: also my Prayer is pure or such as is sincere and acceptable to God, so far have I been from discouraging others from Prayer. 18 O Earth, cover not thou my Blood, when dead, but let it be left to the Dogs &c. if what I say (v. 17.) be not true; and let my Cry have no Place or Regard with God or Man. But what need I use these Imprecations? 19 Also now, behold, my Witness is in Heaven, and my Record is on high, as to the Truth of my Integrity. 20 My Friends scorn me: but mine Eye poureth out Tears unto God for to vindicate me. 21 O that one might plead for a Man with God, as a Man pleadeth for his Neighbour, and so I might have my Cause speedily tried here on Earth, and justified before I dy! 22 For at most when a few years more are come, then according to the common course of Nature and term of Life, I shall go the Way whence I shall not return upon Earth, to have Justice here done me. Chap. XVII. My * Spirit is spent, my Days are extinct, the Graves are ready for me. 2 Are there not Mockers with me? and doth not mine Eye continue in

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in their Provocation? *i. e.* I can't get rid of them, but am forced to see and hear their Aggravation of my Misery. 3 Wherefore, O God, I beseech thee once more to lay down now some Pledge, or to put me in a Surety with thee, *i. e.* to give me good Assurance, that thou wilt judge my Cause thy self: Who is he that will strike hands with me? *i. e.* who is it that on thy Behalf shall engage to do me Right? 4 Not these here with me: for thou hast hid their Heart from Understanding: therefore shalt thou not exalt them. 5 He that speaketh flattery to his Friends, even the eyes of his Children shall fail of seeing what they desire. 6 He, *i. e.* Eliphaz, or else each of the Three, has made me also a By-word of the People, and * before them I shall be as a Tabret or Pastime, they deriding me for my Calamities as justly sent upon me according to the Opinion of the Three discoursing with me. 7 So that my Eye also is dim by reason of Sorrow, and all my Members are as a shadow of a Man, so is my Flesh wasted. 8 Upright Men shall be astonish'd at this Usage of me by such as pretend to be my Friends: and hereupon the Innocent shall stir up himself against the Hypocrite, who would judge the worse of my Piety because of my Afflictions. 9 The Righteous also shall hold on his way in well-doing; and he that has clean hands shall be stronger and stronger, or persevere in Uprightness, notwithstanding Affliction may befall him. 10 But as for you all, do you return or consider again things better, and come now hear what I say: for I must plainly tell you that I cannot find one wise Man among you; insomuch that you would do well to repent of and change your hard Censures of me before I dy, which I hope will not be long. 11 For all my days of Joy are past; my hopeful Purposes are broken off, even the thoughts of my Heart. 12 The thoughts that now possess my Heart, are such that they change Night into Day, *i. e.* will not let me sleep in the Night: and on the other hand the Light is short, because of Darknes, *i. e.* my sorrowful thoughts will not let me enjoy any Pleasure in the day. 13 If I wait or hope for any thing, it is that the Grave is or might be my House: I have in my wishes already made my Bed in the Darknes or Grave. 14 I have said to Corruption, Thou art my Father; to the Worm, Thou art my Mother, and my Sister, *i. e.* I desire Death as one would desire the Company of his nearest and dearest Relations. 15 And where is now my Hope, or Grounds for feeding my self with the Hope you propose? (Chap. II. 15, &c.) As for such my Hope, who shall live to see it? Surely not I. 16 They shall go down to the bars of the Pit, *i. e.* all the Hopes you speak of, shall sink into the Grave or come to nothing, when our Rest together is in the Dust, *i. e.* when you and I shall ly down in the Grave.

S E C T. II. N^o. 5.

The second Discourse of Bildad, and Job's Reply: Which take up Chap. XVIII, XIX.

I.
The second Discourse of Bildad.

Chap. XVIII. Then answer'd Bildad the Shuhite, and said, 2 How long will it be, ere you make an end of *these Words or Discourses, since they do no good upon thee?* Mark better what we say, and afterwards we will speak. 3 Wherefore are we counted by thee as Beasts or void of Wisdom, and reputed vile in your sight. 4 Thou speakest herein as he that is mad with Passion, and so tears himself in his Anger. Shall the usual method of God's governing the Earth be forsaken for thee or alter'd for thy sake? and shall the Rock be remov'd out of his place, *i. e. any miraculous and præternatural thing be done for thy sake?* 5 Yea or surely say what thou wilt, it will be found an everlasting Truth, that the Light of the Wicked shall be put out, and the spark of his Fire shall not shine. 6 The Light shall be dark in his Tabernacle, and his Candle shall be put out with him. 7 The steps of his Strength shall be straitned, and his own Counsel shall cast him down. 8 For he is cast into a Net by his own Feet, *i. e. his own wicked Designs turn to the ruin of himself,* and so he walks upon a Snare of his own laying for others, and is thereby caught. 9 The Gin shall take him by the heel, and the Robber shall prevail against him. 10 The Snare is laid for him in the Ground, and a Trap for him in the way, *i. e. other wicked Persons shall design his Mischiefs, as he has done the Mischief of others.* 11 Terrors shall make him afraid on every side, and shall drive him to his Feet. 12 His Strength shall be hunger-bitten, *i. e. consum'd with Hunger,* and Destruction shall be ready at his side. 13 It shall devour the strength of his Skin: even the first-born of Death, *i. e. some (f) worst sort of Death* shall devour his Strength. 14 His confidence shall be rooted out of his Tabernacle, and it shall bring him to the King of Terrors, *i. e. Death as being most fear'd generally by Mortals.* 15 It, viz. Destruction shall dwell in his Tabernacle, * tho' it be none of his or after he is depriv'd of it. (g) Brimstone shall be scatter'd upon his Habitation, so as to render it incapable of being ever inhabited more. 16 His Roots shall be dried up beneath, and

A N N O T A T.

(f) The Hebrews being wont to look on the First-born of any Creature to be the Chief in its Kind, hence by Analogy the First-born of Death may well be understood to denote here the Worst sort of Death, as being the Chief in respect of its Pain &c.

(g) Hence it may be inferr'd, that this Book was writ after the Destruction of Sodom &c. by Brimstone &c. as Gen. 19. 24.

above

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above shall his Branch be cut off. 17 His Remembrance shall perish from the Earth, and he shall have no Name in the Street. 18 He shall be driven from Light into Darkness, and chased out of the World. 19 He shall neither have Son nor Nephew among his People, nor any remaining in his Dwellings. 20 They that come after him shall be astonished at his day, *i. e. at the greatness of his Misery till he dies*, as they that * liv'd before, and *so were Eye-witnesses of it*, were affrighted. 21 Surely such are *the Miseries that befall* the Dwellings of the Wicked, and this is the Place or Condition of him that knows or serves not God.

Chap. XIX. Then Job answer'd, and said. 2 How long will ye vex my Soul, and break me, *i. e. my heart* in pieces with *such Words*? 3 These ten, *i. e. many times* have ye reproach'd me *as suffering only for my Wickedness*: you are not ashamed that you make your selves strange to me, or *such as know nothing of my former Course of Life*. 4 And be it indeed that I have erred, mine Error remaineth with my self, *i. e. I sufficiently suffer for it*, and you ought not to increase my Sufferings by your Reproaches. 5 If indeed ye will still magnify your selves against me, in asserting you are not deceiv'd in ascribing my Sufferings to my Wickedness as the Cause thereof, and so plead against me my Reproach, *i. e. urge my Miseries as an Argument of my Wickedness*: 6 Know now that I acknowledge thus much, that what has befallen me, has so by the Will of God: It is God, that in the foresaid Sense has overthrown me, and has compass'd me with these Troubles as his Net, out of which I cannot get. 7 Behold, nevertheless I know my Integrity, and therefore can't assent to you, that God thus afflicts me for my Wickedness. Wherefore I cry out of Wrong done me by such as think otherwise, but I am not heard by God so far as to justify me herein: I cry aloud that he would be pleas'd to make known to me and others the Cause of my Affliction, but it pleases God as yet there is no Judgment or Justification of me. 8 On the contrary, hitherto he has fenced up my Way that I cannot pass, and he has set Darkness in my Paths. 9 He has stript me of my Glory, and taken the Crown from my Head. 10 He has destroy'd me on every side, and I am gone: and mine Hope has he remov'd like a Tree pluckt up by the Roots. 11 He has also kindled his Wrath against me, and he counteth me unto him as one of his Enemies. 12 His Afflictions like Troops come together, and raise up their Way against me, and encamp round about my Tabernacle. 13 He hath put my Brethren far from me, and mine Acquaintance are verily estrang'd from me. 14 My Kinsfolk have fail'd, and my familiar Friends have forgotten me. 15 They that dwell in mine House, and my Maids, count me for a Stranger: I am an Aliant in their sight. 16 I call'd my Servant, and he gave me no Answer; *even tho' I intreated him with my Mouth*. 17 My Breath is strange to my Wife, *i. e. even my Wife will not come near me*, tho' I have

11.
Job's Reply to
Bildad's second
Discourse.

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I have intreated *her* so to do for the Children's sake of my own Body, *i. e.* by the dear Memory of our Children, those common Pledges of our mutual Love. 18 Yea, young Children despised me; I arose, and they spake against me. 19 All my inward Friends, or whom I entrusted with my greatest Secrets, abhor'd me: and they whom I lov'd, are turn'd against me. 20 On account of all which Afflictions I am so wasted, that my Bone cleaves to my Skin, and to my Flesh, and I am escap'd with the Skin of my Teeth, *i. e.* a Mouth to complain with is all the Flesh that is left me. 21 Surely therefore you ought the rather to have pity upon me, have pity upon me, O ye my Friends, for as much as the hand of God has touch'd or afflicted me in such a manner. 22 Why do ye therefore persecute me as well as God, by increasing my Afflictions by your unjust Censures of me? and are not satisfied with my Flesh or Body being griev'd with Ulcers &c. but ye go on to grieve my very Soul? 23 Oh that my Words, which I am now (v. 25, 26, 27.) about to speak, were now written that they might not be forgot! oh that they were printed in a Book or Register! 24 that they were graven with an Iron pen and Lead, in the Rock for ever, *i. e.* the Words first engraven in some Stone or Pillar, and then the Hollows of the Letters so engraven fill'd up with Lead, that the Letters might appear legible the longer, even to all Posterity: 25 For I know that God, who will be one day (b) my Redeemer, namely from the Grave, if not from this my Misery before I ly down in the Grave, lives for ever, and that he shall stand or appear at the latter Day or day of Judgment, after the Resurrection upon the Earth or in this World: 26 and tho' after they have eaten my Skin, the Worms quite eat and so destroy this my whole Body, yet in my Flesh, *i. e.* in my Body rais'd again from the Grave at the Resurrection, I know that I shall see God. 27 Whom I shall then see for my self, *i. e.* in my own Person to vindicate my Innocency: and my own Eyes shall behold, and not another for me; tho' my Reins be quite consum'd within me or my Body quite turn'd to Dust in the Grave. 28 * Wherefore ye should say, Why persecute we him thus by increasing his Afflictions with our unjust Censures, seeing the Root, *i. e.* Truth of the matter is to be found in me. 29 Take my Advice before it be too late, and be afraid of provoking God to bring the Sword on your selves for thus dealing with me: for the Wrath of God brings or will bring the Punishments of the Sword, if you thus persist to afflict me with your unjust Censures, that ye may know there is a more righteous Judgment than yours.

A N N O T A T.

(b) I cannot observe any good Reason for supposing that Job spoke what is contain'd v. 25, 26, 27. with a Certainty of, or any Degree of a firm Hope in Reference to his Restoration to a prosperous State even in this World. The general and most ancient Interpretation of these Words in reference to the Resurrection seems to be the most true.

S E C T.

S E C T. II. N^o. 6.

*The second and last Discourse of Zophar, and Job's Reply :
Which take up Chap. XX and XXI.*

Ap. 22.

Chap. XX. Then answer'd Zophar the Naamathite, and said, 2 There-
fore do my Thoughts cause me, *i. e. I think I have cause to answer, and* for this I make hast *so to do.* 3 *because I have heard the Check of my* Reproach, *i. e. thy Reproof of what I afore said as Erroneous, and thy even* Reproaching us as Unwise, * therefore the Spirit of my Understanding causes me to answer. 4 Knowest thou not, *i. e. wilt thou still persist to deny this that is known by others to be a Truth of Old, even ever since* Man was plac'd upon Earth, 5 That the Triumphant of the Wicked is short, and the Joy of the Hypocrite but for a moment? 6 Tho' his Excellency mount up to the Heavens, and his Head reach unto the Clouds: 7 yet he shall perish for ever, like his own dung: they which have seen him shall say, Where is he? 8 He shall fly away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night. 9 The Eye also which saw him, shall see him no more; neither shall his place any more behold him. 10 His Children shall be brought so low as to be forced to seek to please or pacify the Rage of the Poor, whom he has oppress'd, and with his own hands shall himself be forced to restore their Goods. 11 His Bones are full of Pain for the Sin of his Youth, which Punishment shall ly down with him in the Dust, *i. e. shall bring him to the Grave.* 12 Tho' Wickedness be pleasant to him in the Acting, as some things may be sweet in his mouth; tho' he hide it, *i. e. such sweet tasted things* * in his mouth; 13 tho' he spare it not, nor forsake it; but keep it still within his mouth: 14 yet as such his Meat in his bowels is turn'd so, as that it is as the Gall of Asps or strongest Poison within him, so shall the Wickedness he formerly took such Delight in, become his greatest Torment and utter Destruction. 15 He hath swallow'd down Riches, and he shall vomit them up again: God shall cast them out of his Belly. 16 He shall be tormented as if he suck the Poison of Asps; as if the Viper's tongue shall slay him. 17 He shall not see the Rivers, the Flood, the Brooks of Hony and Butter, *i. e. this shall be his miserable Portion instead of the Pleasures of Nature and Art, which he flatter'd himself would flow as it were upon him.* 18 That which he wickedly labour'd for to take away from others, shall he restore, and shall not swallow it down: according to his Substance shall the Restitution be, and he shall not rejoyce therein. 19 Because he hath oppress'd, and hath forsaken the Poor; because he hath violently taken away an House which he builded not: 20 Surely he shall not feel

quietness in his Belly, he shall not save of that which he desired.
 21 There shall none of his Meat be left; therefore shall no Man look for his Goods, *i. e. he shall have nothing left for to eat, and no Goods for others to take from him, in order to repair the Damage he has done them.*
 22 In the fulness of his Sufficiency he shall be in Straits: every hand of the *Afflicted by him shall come upon him to do themselves what Justice they can. 23 When he is about to fill his Belly, *i. e. is in the midst of his Enjoyment,* God shall cast the fury of his Wrath upon him, and shall rain it upon him while he is eating. 24 He shall flee from the iron Weapon, and the bow of Steel shall strike him thro', *i. e. whilst he endeavours to avoid one Danger, he shall fall into a Greater.* 25 Tho' it, *i. e. the Bullet from the Steel-bow* is drawn out or comes out of the Body; yea, tho' the glistering Sword comes out of his Gall or be drawn out of his Bowels, so that he is not kill'd by either of the foresaid means, yet Terrors are upon him perpetually. 26 All Darknes shall be hid in his secret places, *i. e. nothing but the most dreadful Dangers shall attend him in those very places, where he expects Safety.* A Fire not blown or occasion'd by Man shall consume him, whereby Zophar seems to refer to the Lightning that destroy'd Job's Sheep and Servants, Chap. i. 16. It shall go ill with him that is left in his Tabernacle, *i. e. the rest of his Family.*
 27 The Heaven shall reveal or make known his Iniquity, which he conceal'd afore by his Hypocrisy: whereby Zophar seems to refer to the Wind that blew down the House where Job's Children were kill'd, as well as to the Lightning aforementioned: and the Earth shall rise up against him, where Zophar refers to the Sabeans and Chaldeans invading Job's Estate and carrying off his Cattle, &c. which is further refer'd to in the Verse following. 28 The Increase of his House shall depart, and his Goods shall flow away in the day of his, *i. e. God's Wrath.* 29 This is the Portion of a wicked Man from God, and the Heritage or Punishment constantly appointed to him of God.

II.
 Job's Reply to
 Zophar's second &
 last Discourse.

Chap. XXI. But Job answer'd, and said. 2 Hear diligently my Speech, and let this be your Consolations, *i. e. it shall serve instead of the Consolations you ought to have given me.* 3 Suffer me that I may speak, and after that I have spoken, mock on. 4 As for me, is my Complaint to Man, and not only to God? and therefore you are not concern'd with it: and if it were so, viz. to Man or you, why should not my Spirit be troubled, since there is just Cause for it, my Affliction is so great? 5 Mark me what Misery I undergo, and you will see cause to be astonish'd at it your selves, and to lay your hand upon your Mouth or keep Silence, rather than add to my Sorrow by such your Discourses. 6 * Surely when I remember or think of it, I am afraid or astonish'd, and trembling takes hold on my Flesh. 7 Wherefore I desire you to consider again more fully the Case in debate between us; and if it be such a Known and Universal

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versal Truth as you say, that only the Wicked, and they Always, are punish'd in such an Exemplary manner as you have set forth; then satisfy this my Question, How comes it to pass, that there have been and still are many Instances to the contrary, viz. that the Wicked live in Prosperity, even till they become Old, yea, are mighty in Power? 8 Their Seed is establish'd in their Sight with them, and their Off-spring before their Eyes. 9 Their Houses are safe from fear of Danger, neither is the Rod or Vengeance of God upon them. 10 Their Bull gendreth, and faileth not; their Cow calveth, and casteth not her Calf. 11 They, *i. e. their Wives* * bring forth their Little ones like a Flock, *i. e. with the like increase or numerousness as Sheep*, and their Children dance as Lambs skip, being void of Pain or Want. 12 They take the Timbrel and the Harp, and rejoyce at the sound of the Organ. 13 They, *i. e. the Wicked* often spend All their days in Wealth, and in a Moment, or without lying long under Sickness, much less other worldly Calamity, go down to the Grave. 14 Therefore they say unto God, Depart from us; for we desire not the knowledge of thy Ways, *i. e. the many Instances of the continual Prosperity of the Wicked is one, or the main, Reason which induces them to have no Fear of God or Regard to him: insomuch that they stick not to say openly,* 15 What is the Almighty, that we should serve him? and what Profit should we have, if we pray unto him, more than we have already, without praying to him? 16 Lo, *i. e. but well observe that altho' what I have said, is a manifest Confutation of your Assertion in general, and thereupon an Argument of your Ill-grounded Censure of me as Wicked, because I am under such Misery; yet I know as well as you, that their Good or Prosperity is not in their own Hand or Power: the Counsel or Thoughts and Inferences of the Wicked, drawn by them wrongly from the Premises aforementioned by me, is far from being approv'd by me. For tho' there be many Instances of the continual Prosperity of the Wicked, even to their Lives end; yet there are also many Instances of the contrary. For* 17 how oft is the Candle of the Wicked put out? and how oft cometh their Destruction upon them? God distributeth Sorrows, as to the Godly for Reasons known to him, and therefore without doubt Just in themselves, so also frequently to the Wicked in his Anger, or when he sees fit to express thus manifestly his Anger against them. In this case 18 they are as stubble before the Wind, and as Chaff that the Storm carrieth away. 19 God lays up the Punishment of his Iniquity for to be executed on his Children: thus he rewards or punishes him, and that often in such manner as that he himself shall know it, being yet Living. 20 His own Eyes shall see such his Destruction in his Children as well as in other respects to himself, and he shall drink or thus partake of the Wrath of the Almighty. 21 For what Pleasure has he, *i. e. he often has no Pleasure in his House or Chil-*

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dren on account of his hopes of their Living after him, and keeping up his Name and Family? * Even the number of his Months or his own Life is often cut off in the midst, or by some sudden or violent Death. 22 Shall any One teach God the Knowledge of governing the World? seeing he judges those that are High or the highest Creatures, and therefore is not to be taught by any how to judge or govern the World. Wherefore he orders things, viz. Prosperity and Affliction, both in respect of the Just and Unjust, as seems best to his infinite Wisdom. 23 Accordingly One, whether Just or Unjust, dies in his full Strength, being wholly at ease and quiet. 24 His Breasts are full of Milk, and his Bones are moistened with Marrow, i. e. Health as well as Riches are enjoy'd by him to his Grave. 25 And Another, in like manner whether Just or Unjust, dies in the bitterness of his Soul, and never eats with Pleasure, i. e. never enjoy'd the Pleasure of this World thro' his whole Life here. 26 They, i. e. Just and Unjust shall ly down alike in the Dust, and the Worms shall cover them. 27 Behold, you may easily perceive by what I have now said, that full well I know your wrong Thoughts of me, and the Devices or Inferences which ye wrongfully imagin or draw against me. 28 For ye say, Where is the House of the Prince, or what is become of the Palace and Family of Job, who was once a Prince of or in his Country? and where are the Dwelling-places of the Wicked? i. e. ye wrongly infer that I am Wicked, because I have undergone such Calamities. 29 Have ye not ask'd them that go by the Way? and do ye not know their Tokens? i. e. whereas such your Inference is so Ill-grounded, that if ye would but ask any common and unprejudiced Person that ye happen to meet with, he will tell you, what are the general Observations of common People to the contrary, viz. 30 That the Wicked often flourish all their Life long here, forasmuch as He is reserv'd to the final day of Destruction, and then they shall be brought forth to Judgment at the final day of Wrath, i. e. the day of Judgment, and then sentenced to undergo the just Punishment of their Wickedness, which God shall then repay him to the full, tho' he permitted him to be so prosperous and powerful in this World all his Life, that it might then be said of him, 31 Who shall declare his way to his face? and who shall repay him what he has done? i. e. no One dar'd to reprove him for his Evil doings, much less had Any one Power to punish him. 32 * Also he, i. e. the Wicked shall be, or often is, brought to the Grave in great Pomp, and shall remain in the Tomb built to his Honour, without being disturb'd therein, or having his said Tomb or Monument defac'd. 33 Thus the Clods of the Valley shall be sweet unto him, i. e. he lies undisturb'd in his Grave: and thus he lives and dies without undergoing any Affliction here for his Wickedness, but only the common Fate of Man, in which respect of Death, every Man shall draw after him, as there are innumerable before him, i. e. All that live after him,

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him, as well as the greater Number that liv'd before him, shall, like him, at least undergo the common Fate or Death of Mankind. 34 How then comfort ye me in vain, seeing in your Answers there remains Falshood? i. e. From what I have now said, if duly consider'd by you, ye may easily discern, that ye are so far from being Comforters to me under my Troubles, as Friends ought, that ye have only added to my Troubles by the Inferences you have made of the Cause of my Troubles, viz. my Wickedness, which I have now, in this my last Reply to Zophar, shewn to be altogether Ill-grounded, and indeed contrary to the common Observations of Mankind in general.

S E C T. II. N^o. 7.

The third and last Discourse of Eliphaz, and Job's Reply: Which take up Chap. XXII, XXIII, and XXIV.

Chap. XXII. Then Eliphaz the Temanite answer'd, and said, 2 Can a Man be profitable unto God by his Wisdom or Righteousness, as he that is Wise or Righteous, thereby may be profitable unto himself? 3 Is it any pleasure to the Almighty on his own Account, that thou art Righteous? or is it Gain to him, that thou makest thy Ways Perfect? 4 On the other hand, will he reprove or punish thee for fear of thee doing him any hurt by thy Wickedness? on this Account will he enter into Judgment with thee? 5 Is not this the reason of thy great Affliction, because thy Wickedness is great? and thine Iniquities infinite? 6 For thou hast taken a Pledge, i. e. exacted a Pawn from thy Brother or Kinsman for nought or what was inconsiderable in Value; and stripped the Naked of their Clothing. 7 Thou hast not given Water to the Weary to drink, and thou hast withholden Bread from the Hungry. 8 But as for the mighty Man, if there has been any Controversy between him and a meaner Man about any Possession, he had the right of the Possession of the * Land or Estate adjudg'd to him by thy Favour against Justice, and so the said honourable Man dwelt in it. 9 Thou hast sent Widows away empty, and the Arms of the Fatherless have been broken, i. e. the Fatherless have been depriv'd of what was theirs by thy Injustice. 10 Therefore Afflictions like Snares are round about thee, and sudden Fear troubles thee; 11 or Darkness that thou canst not see the just proportion between thy Sins and Punishments, and Misery like an abundance of Waters quite cover thee. 12 Is not God in the height of Heaven? and behold the height of the Stars, how high they are. 13 And therefore thou sayest or thinkest with thy self, How do's God know? can he judge thro' the dark Cloud? 14 Thick Clouds are a Covering to him that he sees not, and he walks in the Circuit of Heaven. 15 Hast thou mark'd the old Way which

I.
The third & last
Discourse of Eli-
phaz.

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which *the* wicked Men *before the Flood* have troden, *running into all manner of Wickedness*; 16 which were *therefore* cut down out of or *before their time*, whose Foundation was overflown with a Flood. 17 Which said unto God, Depart from us: and what can the Almighty do for them? 18 Yet *it was he that had fill'd their Houses with good things*: but the Counfel of the Wicked is far from me, *as well as it is from thee according to what thou hast said, Chap. 21. 16.* 19 The Righteous see it, *i. e. the Punishment of the Wicked*, and are glad: and the Innocent laugh them to scorn. 20 Whereas our Substance, *who truly believe in God*, is not cut down, but the Remnant of them, *viz. the Wicked* the Fire consumes. 21 Acquaint now thy self *aright with the Will of Him and his Doings*, and *this will be the way for thee to be at peace*: thereby Good shall come unto thee. 22 Receive, I pray thee, the Law from his mouth, *i. e. the Instructions given to thee and the rest of the World from God by the good Men and Prophets that have been of Old*; and lay up his Words in thine heart. 23 If thou return to the Almighty, thou shalt be built up, thou shalt put away Iniquity far from thy Tabernacles. 24 Then shalt thou lay up Gold as Dust, and the Gold of Ophir as the Stones of the Brooks. 25 Yea, the Almighty shall be thy Defence, and thou shalt have plenty of Silver. 26 For then thou shalt have thy delight in *perceiving how the Almighty loves thee*, and shalt be *encourag'd to lift up thy face unto God with Cheerfulness*. 27 Thou shalt make thy Prayer unto him, and he shall hear thee, and thou shalt pay thy Vows *for the Blessings vouchsafed unto thee according to thy Prayers*. 28 Thou shalt also decree *to do such or such a thing*, and it shall be established unto thee, *i. e. thou shalt accomplish it to thy mind*; and the Light, *i. e. Prosperity* shall shine upon thy Ways. 29 When *other Men* are cast down *into Affliction*, then thou shalt say, * Let there be a Lifting up, *i. e. thou shalt pray to God for their Deliverance*, and accordingly he shall save the humble Person or *him in Misery upon thy Prayers and his own Humility*. 30 * The Innocent shall deliver a *whole Country by his Prayer and Piety*: yea, it shall be deliver'd by the Pureness of thy hands, *i. e. by thy Prayers and for thy Sake, if thou art truly Innocent and Pious*.

II.
Job's Reply to
Eliphaz's third &
last Discourse.

Chap. XXIII. Then Job answer'd, and said, 2 Even to day or *still is there Cause given by you for my Complaint to be bitter*: my Stroke is heavier than my Groaning, *i. e. by your thus positively charging me with so great Wickedness you increase my Grief beyond what I can express by Groans*. 3 O that I knew where I might find him, *i. e. God! that is, that I might come even to some place, where he would appear as on his Seat or Tribunal to judge my Cause*. 4 I would order or *set the Justice of my Cause before him*, and fill my mouth with Arguments *sufficient to confute all your false Accusations of me*. 5 I would press to know the
Words

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Words which he would answer me, *i. e.* his Judgment of me; and understand or carefully and gladly attend to what he would say unto me. 6 Will he plead against me with his great Power? *will he use his great Power only to oppress me; and not do me Justice:* No, but he would, *I am sure on the contrary, by that his Power put Strength in me and support me.* 7 For there the Righteous might dispute his Cause with him freely and without fear of any Injustice being done him: so should I be deliver'd for ever or acquitted from the unjust Censures of you who take upon you now to be each as my Judge. 8 But alas! these my Wishes of having my Cause thus presently tried by God himself are in vain: for behold, I go forward, but he is not there; and backward, but I cannot perceive him. 9 On the left hand where he do's Work or act continually by his Providence, but Invisibly so that I cannot behold him: he hideth himself on the right hand, that I cannot see him. 10 But this is my only Comfort, that he knows the way that I take, *i. e.* my Course of Life to have been truly Religious: and I now find within me more and more Assurance, that when he has tried me by these Afflictions as long as he sees Good, I shall come forth, of my Afflictions or at least of the Grave, as Gold comes forth out of the Fire more purified than afore. 11 My Foot hath held his steps, his way have I kept, and not declin'd. 12 Neither have I gone back from the Commandment of his Lips, I have esteem'd the Words of his Mouth, more than my necessary Food. 13 But he is in one and the same Mind still at present, *viz.* to continue my Affliction, and who can turn him against his Will? and what his Soul desires or he has a mind to do, even that he do's. 14 For he performs or will go thro' with the thing or trial that is appointed for me: and many such things are with him, or done by him, of which he will not give us any Account. 15 Therefore, notwithstanding my Integrity, I am troubled at the thoughts of his Presence, it being to continue my Affliction longer: when I consider thus, I am afraid of him not without cause. 16 For by these Afflictions God makes my Heart soft, or so timorous that I can't but dread the Continuance of my Misery, and so the Almighty troubles me: 17 because I was not cut off from the number of the Living, before the Darkness or these dismal Calamities beset me; neither has he cover'd the Darkness from my Face, *i. e.* has not prevented my seeing such Calamities by my Death.

Chap. XXIV. But to answer a little, and more particularly, what you have so often asserted: Why, seeing times are not hidden from the Almighty, do they that know him, not see his days? *i. e.* If the Divine Vengeance on the Wicked be so universal and apparent as you say, why do the truly Pious not see more plainly these open and publick Judgments? 2 On the contrary 'tis apparent, that some remove the Land-marks; they violently take away Flocks, and feed thereof. 3 They drive away the

Ap. III. 23.
A Continuation
of Job's Reply to
the last Discourse
of Eliphaz.

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As of the Fatherless, they take the Widow's Ox for a Pledge. 4 They turn the Needy out of the way: the Poor of the Earth hide themselves together *for fear of them.* 5 Behold, as wild Asses *some abide* in the Desert, *where* go they forth to *pillage*, which is their daily Work, rising betimes for a Prey: the Wilderness, *by means of the Rapine they use in such parts, or the Spoils they take from such as pass along those Desert parts,* yields Food for them and for their Children. 6 They, *making Inroads into the adjacent Fields or Vineyards,* reap every one *what he carries off* as if it had been his own Corn in the Field; and they gather the Vintage of others as their own, *acting herein as the most Wicked.* 7 They cause the Naked to lodge without Clothing, that they have no Covering in the Cold. 8 They *that are thus pillag'd* are wet with the Showers of the Mountains, and embrace *or are glad to run into any hole of the Rock* for want of a better Shelter. 9 They, *i. e. the wicked Pillagers and Oppressors* pluck the Fatherless from the Breast, and carry them away for their Slaves, and take a Pledge of the Poor; 10 *insomuch that thereby* they cause him to go naked without Clothing, *which they have taken as a Pledge;* and they take away the Sheaf from the Hungry. 11 *So likewise they take away Oil and Wine from them,* which make Oil within their Walls, and tread their Wine-presses, and yet *by this means* suffer thirst. 12 Men groan from out of the City, *i. e. many that live in Cities, are not thereby secur'd from their Oppression, which makes them* groan, and the Soul of the Wounded *by them, if they go to make Resistance,* cries out; yet God lays not Folly to them, *i. e. do's not punish these wicked Persons, as if he look'd upon them as such.* 13 Yet they are of those that rebel against, *i. e. wilfully act against* the Light or dictates of Reason or natural Conscience or Religion; they act as such as know not the Ways thereof, *i. e. had not so much as Reason to guide them,* nor abide in the Paths thereof as to matters of Religion or Duty, *tho' they shew the effects of Reason or their more than brutal Capacities, in contriving and carrying on their wicked Designs.* And as all such wicked Persons thus rebel against the Light of natural Reason, so many of them commit such Wickedness as makes them avoid likewise the outward Light of the World establish'd according to the Course of Nature. 14 Accordingly the Murderer rising with the very first appearance of Light, *when he can but just see enough to put in execution his wicked purposes,* kills the Poor and Needy, and in the night is as a Thief. 15 The Eye also of the Adulterer waits for the twilight to accomplish his lustful Designs, saying, *Then no Eye shall see me: and yet for fear of being seen and discover'd,* he disguises his Face, *i. e. hides it some how or other.* 16 In the dark they, *whether Thief as v. 14. or Adulterer as v. 15. dig thro' or some way break into Houses,* which they had marked or design'd in the day-time for themselves to accomplish their wicked Designs in: thus they know

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know not, or dare not be seen committing their Wickedness, in the Light. 17 For the Morning is to them even as the shadow of Death, as being afraid to be then known and put to death as their condign Punishment: for if one happen to discover and know them, they are in the Terrors of the shadow of Death, i. e. in fear of suffering Death. 18 Another Sort of these wicked Wretches is the Pirate or Robber by Sea: He is swift as the Waters, i. e. has Vessels and Men to cause him to sail as swift as may be, in order to overtake the Ships he would take, or avoid those he fears being taken by: In his esteem their Portion is cursed, or their Gain despicable who dwell in the Earth, and by tilling thereof or the like seek for a Maintenance: He beholds not the way of the Vineyards, i. e. he despises the Gain arising from Vineyards, as little in respect of what he gets, and got with more Labour and Time. 19 And yet as Drought and Heat naturally consume the Snow-waters; so frequently do's the Grave only in a natural manner consume those which have sinn'd in these extraordinary manners, they dying only natural Deaths, without any extraordinary Sickness or Pain. 20 So that the Womb, i. e. his Mother shall forget him, i. e. his Death, as soon as other Mothers are wont to forget the natural Death's of their Children; and the Worm shall feed sweetly on him as on the best of Men, he being not hung on a Gibbet or expos'd any other way to the Beasts or Fowls, as a punishment of his former wicked Actions; much less taken out of his Grave for the same, when once buried: He shall be no more remembred on account of his Wickedness, than it is usual for others who have been guilty of no such wicked Actions, and thus his Wickedness shall be broken or quickly forgot, as a Tree that is broken all to shivers and quite destroy'd from the place it stood, is quickly forgot. 21 The same is true of other like wicked Wretches as these that follow. Namely he that evil entreats the Barren that bears not, i. e. kills the Child of her that he has deflower'd in order to hide his wicked Lusts; and he that do's not good to the Widow. 22 He also that draws, i. e. overcomes the Mighty with his Power: he being so strong or powerful, that when he rises up or uses his Strength or Power to assassinate, he carries his Point, and his Power is so great that no Man is sure of Life. 23 Tho' it be given him to be in Safety, whereon he resteth; yet his Eyes are upon their Ways, i. e. tho' he gives you his hand by way of promising you Security so solemnly, that you think you may rely upon it; yet he watches all opportunities to do you Mischief. 24 Notwithstanding such their most heinous Wickedness, they are often exalted and prosper greatly for a little while at least, * then he is not, i. e. dies, and is brought low, i. e. to the Grave; they are taken out of the way only as All other that are guilty of no such Wickedness, that is, not by any extraordinary Pain or Sickness; and are cut off or dy in as Natural a manner and at Fullness of old Age, as the tops of the Ears of Corn are cut off from the Earth

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in Harvest or the natural Season of their full Ripeness. 25 And if it be not so now, who will make me a Liar, and make my Speech nothing worth? *i. e. what I have said is so certainly True, that I am sure no one can truly disprove it.*

S E C T. II. N^o. 8.

The third and last Discourse of Bildad, and Job's Reply thereto, and the Continuation of Job's Discourse, upon seeing none of the Three foremention'd Persons would make any further Answer to him. Which Particulars take up Chap. XXV. 1. — XXXII. 1.

I.
The Third and
last Discourse of
Bildad.

Chap. XXV. Then answer'd Bildad the Shuhite, and said, 2 Dominion and Fear are with or due unto Him, *i. e. God in the highest Degree: take heed therefore, that thou dost not provoke him still more, by talking thus freely of and to him.* He makes peace in his high Places, *i. e. the Angels in Heaven speak to and obey his Orders with the most awful Reverence.* 3 Is there any number of his Armies of Angels and other Creatures, ready to execute his Pleasure? and upon whom do's not his Light arise? *which shews his universal Providence over the World.* 4 How then can Man be justified with God? or how can he be clean that is born of a Woman? *which shews both thy Folly and Impiety in still persisting thus to justify thy Integrity before God.* 5 Behold even to the Moon, and it shines not to him, *his Lustre being so great as to dazzle and overcome it; yea, the Stars are not pure or bright in his sight.* 6 How much less pure from all blemish in God's sight is Man that is but as a Worm, and the Son or whole Race of Man, which is likewise but as a Worm to him, being full of Corruption while they live, and nothing but Rottenness when dead. *This was all Bildad saw fit to say this time, as thinking it in vain to say more: Job seeming resolv'd to persist in the Justification of his Innocence.*

II.
Job's Reply to
Bildad's third and
last Discourse.

Chap. XXVI. * Then Job answer'd, and said, 2 How hast thou helped him that is without Power? how savest thou the Arm that hath no Strength? 3 How hast thou counselled him that hath no Wisdom? *By which three foregoing Expressions Job reminds Bildad, that he still persisted not to act the part of a true Friend or Comforter, who instead of saying any thing which might comfort him, said only what aggravated his Affliction, and so made him the less able to bear it. So that if Job had not Wisdom, it sufficiently appear'd that Bildad had as little, and was very unfit to counsel another.* And how hast thou plentifully declared the thing, as it is? *i. e. how unwisely hast thou in thy several Discourses spent a great many Words to prove, what I never deny'd.* 4 To whom, *i. e. why therefore to me hast thou utter'd these Words to no purpose? and whose*

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whose Spirit came from thee? *i. e.* surely thou canst not pretend extraordinary Inspiration for what thou hast said, it being evident enough to common Reason. I know, as well as thou canst inform me, God's Omnipresence, Omnipotence, &c. so that thou needest not to bid me look up to the Moon and Stars for Instances of his Power, Omnipresence, &c. when I know that the lowest and invisible parts of the World afford likewise Instances thereof very remarkable. 5 For (i) * the wicked Giants that were destroy'd by the universal Flood, are tormented by his Power from under the Waters or in the place of the Damn'd, and all they others that dwell there for their Wickedness, with them, viz. the Giants. 6 Hell is naked before or visible to him, and the place of Destruction, *i. e.* the Grave or place of the Damn'd has no Covering from his Sight. 7 He stretches out the North, and all the other parts of Heaven, over an empty Space, or where there is nothing to uphold it, and hangs the Earth upon nothing. 8 He binds up as it were the Waters in his thick Clouds as Bags, and so that the Cloud is not rent under them or broken thro' by them, so as to let the said Waters pour down altogether, but to fall only in Drops of Rain. 9 He holds back or often covers the Face of the Heavens which are as his Throne, and, or, that is, spreads his Clouds upon it, viz. the Face of the Heavens. 10 He has compassed the Waters with Bounds, until the day and night come to an End, *i. e.* to the end of the World. 11 The Mountains, which look like the Pillars or Supporters of Heaven, tremble, and so act as if they are astonish'd at his Thundrings and Light-

A N N O T A T.

(i) I suppose any judicious Reader will think, that our Common Translation here sounds very harsh, the Design of *Formation* being to produce *living* not *dead* things; and when by any Obstruction of Nature any thing that is in *Forming*, is kill'd or dies, it thereby ceases to be *form'd* any further. Hereupon Bishop Patrick understands by *Rephaim* the great Fish that are in the Waters, as Whales &c. they being in their Kind as Giants (which *Rephaim* properly signifies) are among Men. And tho' this is a much better Exposition than that of our Common Version, yet it has Objections against it, and I think is not so likely to be the true Meaning of *Job*, as the Sense I have given of the Words, which is very agreeable to the Context v. 6. &c. as well as it takes the word *Rephaim* in its proper or primary Sense. Now that the Antediluvian Giants were *damn'd* as well as destroy'd by the Flood, was the receiv'd Opinion of the Ancient Hebrews as well as Others, whence the word *Rephaim* or *Giants* is us'd in other places of the Old Testament as well as here to denote *the Damn'd*, and *the place of the Damn'd* is denoted by the *Congregation* of or place where the *Rephaim* are, as Prov. 2. 18. and 26. 1. in the Note on which first place see more relating to this matter. I shall add here that on Enquiry I find the word *Rephaim* to be never us'd in reference to the *other World* or *Dead*, but it peculiarly signifies such of the *Dead* as are *Damn'd*. As for the Hebrew verb which we render here, *are form'd*, it signifies also, *are griev'd* and that with the greatest Pains, viz. like those of a Woman in travail with Child; and so it is very fit here to denote the *Torments* of the *Damn'd*, as I have render'd it.

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nings or Earthquakes, which may be esteem'd as Tokens of his Reproof.
 12 He (†) divided the Red Sea by his Power, and by his Understanding he smote thro' Rahab, *i. e. by his wise Providence he order'd matters so, that the Egyptians, by following the Israelites into the Red Sea, were all cut off therein, being drown'd by the return of the Waters.* 13 By his All-wise Spirit he has garnish'd the Heavens with Stars; his hand has form'd (ii) the crooked Serpent. 14 Lo, these, *I have now mention'd*, are parts of his Ways or Works; but how little a Portion is heard of him? *i. e. so much as known by us of his Works, much less understood?* and particularly the Thunder of his Power, who can understand?

III.
 A Continuation of
 Job's Discourse.

Chap. XXVII. Here Job, having said as much as he judg'd fit for a Reply to Bildad's last and short Discourse, made a Pause, likely to see whether Zophar, whose Turn it was now to speak, would make any Reply to what Job had last said. Which Zophar not doing, Moreover, Job continued his Discourse, which carries in it a somewhat greater Elegancy than his former Discourses, Job's Spirit being likely somewhat Rais'd by seeing his Opponents begin to Desist, which enabled him to speak with a greater Liveliness or Pithiness and Neatness of Expression; on which account this following Discourse of Job (as well as some other) is styl'd a (k) Parable; and he said, 2 As God liveth, who hath taken away my Judgment, *i. e. who sees fit not to judge my Cause at present*; and the Almighty, who hath vexed my Soul; 3 all the while my Breath is in me, and the Spirit of God is in my Nostrils; 4 my Lips shall not speak Wickedness, nor my Tongue utter Deceit, *by speaking otherwise than I think.* 5 Therefore God forbid that I should justify you, *by yielding*

A N N O T A T.

(†) See Sect. 4. of the Preface, as also in reference to all the several following Texts, which have this same Mark in it.

(ii) By the Crooked Serpent here mention'd Bp Patrick understands more particularly (as it seems) the Milky Way. To which however he adds in a Parenthesis, *And other Celestial Signs.* And indeed if it be to be understood of any Celestial Sign, it seems most reasonably to understand it of that large Constellation near and about the North-pole Star, call'd to this day *the Serpent*, and which is very Crooked or Winding. Whence it is very probable, that the Greeks took the name of this Constellation (as those perhaps of Others) from the Eastern Astronomers, from whom they receiv'd great part of their Knowledge in Astronomy. The Reason for understanding this Serpent of a Constellation, is taken from the mention of the Garnishing of the Heavens just afore, otherwise it might be understood of (at least) that Sort of Serpent, under whose Shape the Devil beguil'd Eve.

(k) The Hebrew noun *Masbal* is deriv'd from a Root or Verb, which signifies *to rule or domineer*, as well as *to liken or be like* to another thing. Hence an elegant ingenious kind of Speech is judg'd to be call'd by the Hebrews *Masbal*, as *excelling* and as it were *domineering* over other Speeches, in its Pithiness or Neatness, or some other rare Quality.

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to your Opinion, either of my self, or of God's dealing with the Wicked. As to my self, till I dy I will not remove my Integrity from me, i. e. I will assert it. 6 My Righteousness I will hold fast or maintain, and will not let it go or give it up: my Heart shall not reproach me so long as I live, for not maintaining my Innocency, only out of a base Compliance to you. 7 Let me tell you on the other hand, that mine Enemy, that would have me thought Wicked, shall be found one day himself as the Wicked, and he that riseth up against me, as the Unrighteous. 8 For what is the Hope of the Hypocrite, tho' he hath gain'd, when God taketh away his Soul? 9 Will God hear his Cry when trouble cometh upon him? 10 Will he then be able to delight himself in the Almighty, as still placing Confidence in him? will he always be unsensible of his Hypocrisy, so as to dare call upon God, without first confessing and renouncing such his Hypocrisy? 11 I will teach you the Truth of the matter, by setting truly before you what is done by the hand of God: that which is with the Almighty, i. e. some Secrets of the Almighty which you seem to be ignorant of, will I not conceal from you. 12 Behold, as to the different manner of God's handy Works or Providence, All ye your selves have seen it, why then are ye thus altogether vain, as to mention and defend an Opinion so plainly contrary thereto? 13 I readily grant, that oftentimes, tho' not always, this is the Portion of a wicked Man with God, and the Heritage of Oppressors, which they shall receive of the Almighty. 14 If his Children be multiplied, it is for the Sword: and his Offspring shall not be satisfied with Bread. 15 Those that remain of him, and dy not with Hunger, shall be buried in Death, i. e. shall dy of some pestilential Disease, that none will adventure to bury them: and his Widows shall not survive to weep or lament their Deaths. 16 Tho' he heap up Silver as the Dust, and prepare Raiment as the Clay; 17 he may prepare it, but God shall so order things, that the Just shall put it on, and the Innocent shall divide the Silver. 18 He builds his House in a Stately manner, but it shall be destroy'd as easily as a Garment eaten by Moth; and it shall stand but for a very little while, as do's a Booth that the Keeper of Fruits makes for to watch his Fruit for a time. 19 The rich Man shall ly down in his Grave, but he shall not be gather'd, i. e. not buried in the same Sepulcher with his Fathers: he opens his Eyes, i. e. God as it were looks upon him to punish him, and presently he is not, i. e. comes to nothing and dies. 20 Terrors take hold on him, flowing upon him as a Flood of Waters: the Divine Vengeance, like a Tempest, steals, i. e. unexpectedly takes him away in the night. 21 The East-wind or some pestilential Vapour carries him away or off, and he departs this Life; and that so suddenly, that as a Storm suddenly hurles things out of their place, so the said Pestilence hurles him out of his place. 22 For God shall cast upon him some great Affliction or other, and not spare

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spare him always, tho' he would fain flee out of his hand, *i. e.* notwithstanding all his endeavour to escape Vengeance. 23 Men shall clap their hands at him, *i. e.* rejoyce at God's thus punishing him, and shall hiss him when out of his place, *i. e.* shall shew Contempt to his very Name or Memory when dead.

Ap. ^{IV.} 24
Job's Discourse
further continued.

Chap. XXVIII. If you would have me give the Reason, why God should punish some wicked Men, and not all: Surely this is a Secret not to be found out by the Wit and Industry of Man, tho' by human Wit and Industry many secrets of Nature are discover'd, as for Instances: That there is a Vein or Mine for the Silver, and a place for Gold where they fine it, *i. e.* strain or cleanse it from other Particles among which it is found. 2 By human Art and Industry Iron is taken out of the Earth, and Brass is molten out of the Stone. 3 He, *i. e.* the Miner sets an end to Darknes, *i. e.* has means to cause Light in the most dark Mines, and searches out all Perfection, *i. e.* searches to the very bottom of Mines, till he comes to the stones of Darknes and the shadow of Death, *i. e.* to the stones which ly in the lowest and most hidden parts of the Mine. 4 The Waters like a Flood breaks out from the Inhabitant, *i. e.* Worker in these Mines, even the Waters forgotten of the foot, *i. e.* subterraneous Waters which were never pass'd thro' above Ground: they are dried up by human Art and Industry, and so they are gone away again from the Men that work in the Mines. 5 As for the Earth, out of it cometh Bread likewise by human Wit and Labour; and under it is turn'd up as it were Fire, *i. e.* Coals which make Fires. 6 The Stones of it, *i. e.* of some Countries are the place of Sapphires; and it, *i. e.* other places has dust of Gold. 7 There is a Path, *i. e.* human Industry finds out or makes Ways, which no Fowl knoweth, and which the Vultures eye hath not seen. 8 The Lion's Whelps have not troden it, nor the fierce Lion passed by it. 9 He puts forth his hand upon the Rocks, *i. e.* Man by his Industry digs thro' Rocks; he overturns the Mountains by the Roots, *i. e.* undermines the Mountains to find out what is in the Bowels or Bottoms of them. 10 He cuts out Rivers among the Rocks, and leaves not off till his Eye sees every precious thing, *i. e.* till he discovers such precious things as ly hid there. 11 He binds or stops the Floods from overflowing, and the thing that is hid in the Earth, brings he forth to light. 12 But tho' human Wit and Industry is able to find out the several particular Secrets of Nature aforementioned, and many other; yet where shall such Wisdom be found, as will enable Man to find out likewise the secret Reasons of Divine Providence? and where is the place of such Understanding? 13 Man knows not the price thereof, *i. e.* it is not to be purchased by Man at any price; neither is it found in the land of the Living. 14 The Depth says, It is not in me, *i. e.* it is not to be found by Miners, let them dig never so deep: and the Sea says, It is not with me,

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me, *i. e. it is not to be fetch'd by the Mariners from any Countries they sail to.* 15 It cannot be gotten for Gold, neither shall Silver be *worthy to be weigh'd for the price thereof.* 16 It cannot be valued, *i. e. the Vallue of it cannot be equalled* by the Gold of Ophir, with the precious Onyx, or the Sapphire. 17 The Gold and the Crystal cannot equal it: and the exchange of it shall not be for Jewels of fine Gold. 18 No mention shall be made, *i. e. it is in vain to make mention* of Coral or of Pearls *to buy it with:* for the price of *such* Wisdom is above Rubies. 19 The Topaz of Ethiopia shall not equal it, neither shall it be valued with pure Gold. 20 Whence then comes *this* Wisdom? and where is the place of *such* Understanding? 21 Seeing it is hid from the Eyes of all Living, and kept close from *the most soaring Wits, tho' they soar so much higher than Others, as the Fowls of the Air do in flying.* 22 Destruction and Death say, We have heard the Fame thereof with our Ears, *i. e. by the different ends of Men we may learn thus much of the Divine Providence in general, that it acts very often differently.* 23 Only God understands the Way or *secret Reasons* thereof, and he *only* knows the place thereof *as being in his own Mind.* 24 For he *by his Providence* looks to the ends of the Earth, and sees under the whole Heaven. 25 To make the weight for the Wind, and he weighs the Waters by measure, *i. e. so that the Winds blows not, nor the Waters flow, but in the proportion he prescribes.* 26 When he made a Decree or Rule for the Rain *to be order'd by,* and a Way or Rule for the Lightning of, *i. e. that attend the Thunder;* 27 then did he see it, *i. e. make use of his wise Providence,* and declare it *in general to Man by such its Effects;* he prepar'd it, yea, and search'd it out, *i. e. by it he prepar'd or establish'd the fore-said Rules of Natural things, after he found as it were by due Enquiry or Consideration, that such Rules or Laws of Nature were most proper.* 28 And unto Man or Adam, whom he made at the same time or Creation, he said, Behold, the fear of the Lord, That is *the* Wisdom; and to depart from Evil, That is *the* Understanding *to be chiefly valu'd and sought after by Men, who are not to go about to search into those Methods of Providence, which God sees fit to keep secret to himself.*

Chap. XXIX. Here Job made another Pause, to see if any about him would return any Answer. But they remaining silent, Moreover, Job continu'd his Parable, and said, 2 Oh that I were as in Months past, as in the days when God preserv'd me: 3 When his Candle or Favour shin'd upon my Head, and when by his Light or Favour I walk'd thro' Darkness, *i. e. liv'd free from the Troubles of Life.* 4 As I was in the days of my Youth, when the Secret of God was upon my Tabernacle, *i. e. when I was so evidently blessed with the special Favour of God, that all my Answers were held for Oracles.* 5 When the Almighty was yet with me, when my Children were about me. 6 When I wash'd my
steps

V.
Job further continues his Discourse.

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steps with Butter, and the Rock pour'd me out Rivers of Oyl, *i. e. when I abounded with all things.* 7 When I went out to the Gate, *where is the Court of Justice*, thro' the City: when I had prepar'd for me my Seat in the Street or open Place, *where the People are wont to have their Causes heard.* 8 The Young Men saw me coming, and hid themselves *as caring not to look me in the Face out of Reverence and Fear of me*; and the Aged arose and stood up *out of Reverence.* 9 The Princes refrain'd talking *in my Presence*, and laid their hand on their Mouth. 10 The Nobles held their Peace, and, *i. e. as if* their tongue cleav'd to the roof of their Mouth. 11 When the Ear heard me *give Sentence in any Cause*, then it blessed me *for doing Justice*; and when the Eye saw me, it look'd *so pleasantly on me, that it gave witness to their respecting me as a most just Judge*: 12 because I deliver'd *from Oppression* the Poor that cried *for Relief*, and the Fatherless, and him that had none to help him. 13 The Blessing of him that was ready to perish, came upon me: and I caus'd the Widows heart to sing for joy. 14 I put on Righteousness, and it cloath'd me: my Judgment was as a Robe and a Diadem, *i. e. I as constantly did Justice, as I put on my Cloaths, and Princely Robe and Diadem*; and look'd on my *so doing Justice, as more comfortable to me than my Cloaths, and more honourable than my Princely Ornaments.* 15 I was Eyes to the Blind, *i. e. gave advice to them that knew not well how to manage their own Business*, and Feet was I to the Lame, *i. e. assisted him that wanted means to carry on his Cause.* 16 I was as a Father to see the Poor righted; and the Cause which I knew not *readily at first Hearing, because of some Obscurity in it*, I search'd out. 17 And I brake the Jaws of the Wicked, and pluckt the Spoil out of his Teeth, *i. e. made him restore what he had unjustly took away by Violence.* 18 Then I said, I shall dy in my Nest, and I shall multiply my days as the sand, *i. e. I promis'd my self a very long and prosperous Life, as a Reward of such my Integrity.* 19 My Condition then was *so flourishing as that it may be compar'd to a Tree, whose Root was spread out by the Waters, and the Dew lay all night upon my Branch, keeping it moist and so green, that I thought it would never Wither.* 20 My Glory was fresh in me, *i. e. every day increased*; and my Bow was renew'd in my hand, *i. e. my Power likewise daily increased.* 21 Unto me Men gave ear, and waited, and kept silence at my Counsel, *as being not to be found fault with*: 22 *so that after my Words they spake not again, or contradicted or corrected what I had said*; and my Speech dropped upon them. 23 and they waited for me as for the Rain, and they open'd their mouth wide, as for the latter Rain, *i. e. they receiv'd my Counsel with the utmost satisfaction, as the Husbandman do's Rain when the Ground wants it.* 24 If I laughed on them, they believ'd it not, and the light of my Countenance they cast not down, *i. e. if laying aside*

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aside my Authority, I used Familiarity with them, yet they still behav'd themselves reverently toward me, as if I was not using such Familiarity; neither did they abuse such my Favour to the diminishing in the least of my Authority. 25 I chose out their Way, and sat Chief, *i. e.* when it pleas'd me to go to any of their Houses, and make a Visit to any of them that were of the first Rank, such my Condescension did not make them the less honour me, but they still gave me the same Pre-eminence: and I dwelt as a King in the Army, as one that comforteth the Mourners, *i. e.* their Submission to me did not make me the less familiar with them, but tho' I sat as a King guarded with many Troops of Followers, yet I did not think it below me, to comfort the Meanest that were in Affliction.

Chap. XXX. But now, *such alas! is the extraordinary Change of my Condition, that they that are younger than I, have me in derision, whose Fathers I would have disdain'd to have set with the Dogs of my Flock, i. e. to employ in the meanest Service about me, so unfit were they for my Service, either thro' Inability, or (what is worse) Depravity of Manners.* 2 Yea, whereto might the strength of their Hands profit me, in whom old Age was perish'd? *i. e. who had neither Strength nor Will to work.* 3 For Want and Famine they were solitary, *i. e. lived in a solitary manner, not caring to be seen, so beggerly were they, but fleeing into the Wilderness, desolate and waste * Places.* 4 Who cut up Mallows by the Bushes, and Juniper-roots for their Meat. 5 They were driven forth from among Men, (they cried, *i. e. made an Outcry* after them, *if they at any time appear'd, as after a Thief*) so that they were forced 6 to dwell in the Clifts of the Vallies, in Caves of the Earth, and in the Rocks. 7 Among the Bushes they bray'd, *i. e. liv'd like Asses that bray; under the Nettles they were gather'd together.* 8 They were Children of Fools or Villains, yea, Children of base or mean Men: and they themselves were viler than the Earth they trod upon. 9 And now am I their Song, yea, I am their By-word. 10 They abhor the Company of me, they flee far from me, and spare not to spit in my Face. 11 Because He, *i. e. God* has loosed my Cord, *i. e. has destroy'd my Estate*, and afflicted me, they have also let loose the bridle of their Tongues before me, using what Language they please toward me. 12 Upon my right hand rise the Youth or very Boys to accuse me, as suffering for my Wickedness; they push away my Feet or stick not to push me down and trample on me; and they raise up against me the ways of their Destruction, *i. e. they do all they can to destroy me.* 13 They mar my Path, *i. e. give me all the Disturbance they can; so they set forward my Calamity, and they have no need of any Helper in their increasing my Troubles, so well able are they to do it themselves.* 14 The Troubles they cause me, came upon me as a wide breaking in of Waters: in the said my Desolation the Troubles they have caus'd me, roll'd themselves upon me like an Inundation.

H

15 There-

15 Therefore Terrors are turn'd upon me: they pursue my Soul *which is quite dejected, seeing all my Hopes scatter'd as the Wind; and seeing my Welfare passes or is passed away as swiftly as a Cloud.* 16 And now my Soul is pour'd out upon me, *i. e. ready to faint away with Grief:* the days of Affliction have taken hold upon me. 17 My Bones are pierced *within me by my sharp Pains* in the Night-season; and my Sinews take no rest. 18 By * great force is my Garment chang'd, *i. e. not without great difficulty can I shift my Cloaths:* it bindeth me about as the Collar of my Coat, *i. e. my Cloaths by reason of the running of my Sores stick fast to my Body.* 19 Thus He, *i. e. God* has cast me into a Distemper as filthy as the Mire, and I am become like Dust and Ashes. 20 I cry unto thee, and thou dost not hear me: I stand up *or continue to pray,* and thou regardest me not. 21 Thou art become as one Cruel to me: with thy strong hand thou opposest thy self against me. 22 Thou liftest me up to the Wind, *i. e. on high;* thou causest me to ride upon it *or on the Clouds, i. e. to be very prosperous:* * but hast now dissolv'd my Substance or Greatness *without any hope of my Restoration.* 23 For I know *or only expect* that by these Afflictions thou wilt bring me to death, and to the house appointed for all Living. 24 Howbeit my Comfort is that he will not stretch out his hand to the Grave, *i. e. my Affliction will there cease,* tho' they cry in his Destruction, *i. e. tho' the Wicked may continue to cry out against me even when in the Grave, as Wicked, by reason of my being brought thither in such a manner. But surely I was wont to act contrary my self with respect to others:* 25 For did not I use to weep for him that was in trouble? was not my Soul griev'd for the Poor? 26 Yet, when I looked for the like good Offices to be shewn me by Others, then instead thereof only more Evil came unto me by their ill Usage of me: and when I waited for Light or Comfort from them, there came Darkness or only increase of my Sorrow. 27 So that my very Bowels as it were boiled and rested not, *i. e. I was griev'd to my heart and that in the greatest manner:* the days of Affliction prevented me, *i. e. I never expected to have felt such Affliction.* 28 I have went mourning without ever seeing the Sun, *i. e. without any the least Comfort:* I stood up, and I cried in the Congregation, *my Pains being so great that I can't ly still, nor forbear crying out wherever I am.* 29 I am a Brother to Dragons, and a Companion to Owls, *i. e. I can't do nothing but lament my self, as if I were one of those mournful Creatures, which make doleful Noises in desert places.* 30 My Skin is black upon me, and my Bones are burnt with the heat of my Distemper. 31 My Harp also is turn'd to mourning, and my Organ into the voice of them that weep, *i. e. nothing is proper for my present Condition, but Grief and Complaint.*

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Chap. XXXI. *However after all I say again, Let no one wrongly charge me with Wickedness, because of these my great Afflictions. In vindication of my self yet further, I must observe to you, that so far was I from indulging my self in any sinful Lusts, that I made a Covenant with mine Eyes, i. e. resolved and took all care not to allow my self so much as a lustful Look: * how then should I mind a Maid, so as to go about to corrupt her? 2 For what Punishment as their Portion of God is there from above on such lewd Persons? and what Punishment as sure as an Inheritance of the Almighty from on high do's fall upon such? 3 Is not Destruction to the Wicked? and a strange Punishment to the Workers of Iniquity? 4 Doth not he see my Ways, and count all my Steps? 5 If I have walked with Vanity, i. e. broken my Promises; or if my Foot hath halted to deceit. 6 Let me be weighed in an even Balance, that God may know mine Integrity, i. e. I wish my Cause might be thoroughly try'd by God, for I doubt not but he would ~~hear~~ me. 7 If my step hath turn'd out of the way of Justice, and my heart walked after mine eyes, i. e. I have coveted the Goods of others, and if any Blot or Bribe hath cleav'd to my hands: 8 then for my just Punishment let me sow, and let another eat the Corn arising from what I sow'd; yea, let my Offspring be rooted out. 9 If mine heart has been deceiv'd or seduced to sinful lusts by a Woman, or if I have laid wait at my Neighbour's door to commit adultery with his Wife; 10 then let my Wife grind unto another, and let others bow down upon her, i. e. make her the vilest Slave, whom they may use at their pleasure. 11 For this sin of Adultery or Uncleanness is an heinous Crime, yea, it is an Iniquity to be punish'd by the Judges. 12 For it is as a Fire that consumeth to Destruction, and would root out all mine Increase, i. e. certainly ruins Men's Estates and Families. 13 If I did despise the Cause of my Man-servant, or of my Maid-servant, when they contended or had any difference with me: 14 What then shall I do when God rises up to judge me? and when he visits or examines the matter, what shall I answer him? 15 Did not he that made me in the womb, make him? and did not one fashion us in the womb? These thoughts kept me from doing any Injustice even to my own Servants. 16 If I have withheld the Poor from their desire, or have caused the eyes of the Widow to fail or expect in vain Relief: 17 or have eaten my * food alone, and the Fatherless has not eaten thereof. 18 (For from my Youth he was brought up with me, as with a Father, and I have guided her from my Mother's womb, i. e. I have all my life had a natural Compassion for the Fatherless and Widow:) 19 If I have seen any perish for want of Clothing, or any Poor without Covering: 20 If his loyns have not, i. e. if on account of my Clothing him he has not blessed me, or had cause so to do; and if he were not warm'd with the fleece of my Sheep: 21 If I have lift up*

clear

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my hand against the Fatherless, when I saw my help in the Gate, *i. e.* because I knew I should be too strong for him in the Court of Judicature, if he should complain there of what I had done: 22 then let mine Arm fall from my Shoulder-blade, and mine Arm be broken from the Bone. 23 For the sure Expectation of Destruction from God for such Wickedness was a Terror to keep me all along from doing any such thing; and by reason of his Highness or Power to punish me, if Men could not, I could not endure so much as to harbour any such evil Designs. 24 If I have made Gold my Hope, *i. e.* God, or have said to the fine Gold, Thou art my Confidence: 25 If I rejoiced because my Wealth was great, and because mine hand had gotten much: 26 If I beheld the Sun when it shin'd, or the Moon walking, *i. e.* running its Course in Brightness: 17 and my Heart hath been secretly enticed, or my Mouth hath kissed my hand, *i. e.* I have entertain'd so much as a Thought that they were Gods, and thereupon worship'd them by kissing my hand in token of Reverence to them: 28 This also were an Iniquity to be punish'd by the Judge or Temporal supreme Magistrate, as God's Vicegerent here on Earth: for hereby in effect I should have denied the True God that is Above to have been the Maker of the Sun and Moon. 29 If I rejoiced at the Destruction of him that hated me, or lift up my self against him, *i. e.* insulted or oppressed him when Evil or Calamity found or beset him: 30 (Neither have I suffer'd my Mouth to sin, by wishing a Curse to his Soul, *i. e.* by wishing any Evil to him, as particularly that he was dead, and so I rid of him:) 31 If the Men of my Tabernacle said not, *i. e.* tho' my Servants said at the same time, so enrag'd were they at his Ill dealings with me, O that we had of his Flesh, *i. e.* might have leave to kill him! we cannot be satisfied, *i. e.* we can look on this as no other than a just Satisfaction of his Ill usage of our Master; yet would I not yield to their Passion. 32 The Stranger I did not permit to lodge in the Street: but I open'd my Doors to the Traveller. 33 If I cover'd my Transgressions as Adam did his of eating of the forbidden Fruit, by hiding, *i. e.* endeavouring to hide mine Iniquity in my bosom from God: 34 Did I fear a great Multitude, or did the Contempt, which even Number of Families might conspire to bring upon me, terrify me, so that I kept silence, and went not out of the door of my House to the Court of Judicature, or where else it was requisite, to see Justice done, and Peace kept. If I had been guilty of any of the aforesaid Crimes, I should not wonder such Afflictions should befall me. But, since I am not, 35 O that One, *viz.* God would hear me! behold, my desire is, that the Almighty would answer me, *i. e.* my request in trying my Cause presently and openly; * for my Adversary has writ a Book, *i. e.* these Three who have been discouraging with me, have prefer'd as it were a Libel of Accusations against me. 36 Surely, if God would please to judge my Cause now, I know he would

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would acquit me, and so I would take it upon my Shoulder, and bind it as a Crown to me, *i. e.* such their Accusations would turn to my great Honour, when God should thus pronounce them to be False. 37 So far should I be from being afraid to appear before God to be thus try'd, that I would of my own Accord declare unto him the number of my Steps, *i. e.* all the Actions of my Life; as undauntedly as a Prince or Courtier approaches his King, when in his Favour, would I go near unto Him, *i. e.* God. 38 For so far have I been from allowing my self to practise any Iniquity, that for instance as to Injustice, if any of my Land be a cause for any other to cry against me, as being unjustly gotten from him, or that those that plowed the Furrows likewise thereof, have any reason to complain of me, as for defrauding them of their Wages &c. 39 If I have eaten the Fruits thereof, taking them by Violence from my Tenants without paying them the full Value thereof in Money, or have caused the * Holders or Renters thereof to lose their Life, by letting them such hard Bargains as that they could not live upon it: 40 then let Thistles grow instead of Wheat, and Cockle instead of Barley, *i. e.* I should acknowledge it most just in God for to punish me, as a wicked Wretch. But since I know my self to be guilty of no such Iniquity, I will maintain my Integrity as long as I live. Here end the Words of Job, or his Defence of his Integrity from the false Accusations or Inferences drawn from his Sufferings, by Eliphaz, Bildad and Zophar. Chap. XXXII. And these three Men ceased likewise to answer Job, or make any further Reply to him, because he was Righteous in his own eyes, *i. e.* unmovably fixed, as they perceived, to defend his Integrity, or that his Afflictions did not befall him as a Punishment of his Wickedness.

Ap. 25.

S E C T. II. N^o. 9.

An Account of the Discourse of Elihu, which takes up Ch. XXXII. 2.
— XXXVII. ult.

2 Then was kindled the Wrath of Elihu the son of Barachel the Buzite, of the Kindred of Ram: against Job was his Wrath kindled, because he justified himself rather than God, *i. e.* had spent more time in justifying his own Innocence, than in setting forth God's Justice. 3 Also against his three Friends was his Wrath kindled, because they had found no Answer, *i. e.* were not able to make good their Charge against Job, and yet had condemn'd Job as a wicked Hypocrite. 4 Now Elihu had waited till he had seen whether Either of the three foresaid Men would make any further Reply to what Job had spoken, because they were Elder than he. 5 When Elihu saw that there was no Answer in the mouth of these three Men, then his Wrath was kindled. 6 And Elihu the

I.
The Introduction
to Elihu's Dis-
course

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the son of Barachel the Buzite answer'd, and said, I am young, and ye are very old, wherefore I was afraid *out of Modesty to interpose*, and durst not shew you mine Opinion, 7 I said, *'Tis fitting Men of Days should speak, and that such as are of multitude of Years should teach Wisdom.* 8 But *I see, Man is of himself, tho' never so old, but of weak Understanding, unless there is a further help of the Divine Spirit in Man:* and the Inspiration of the Almighty gives them Understanding. 9 Great Men are not always wise: neither do the Aged *always understand to give right Judgment.* 10 Therefore I said, Harken to me, I also will shew mine Opinion. 11 Behold, I waited for your Words; I gave ear to your Reasons, whilst you search'd out what to say, *i. e. till you have said all you can say to the matter.* 12 Yea, I attended unto you: and behold, there was none of you that convinced Job, or that answer'd his Words, *i. e. gave a right answer to what he said.* 13 *This I expressly observe to you,* lest ye should say, We have found out Wisdom: God thrusteth him down, not Man, *i. e. he is obstinate and therefore we do but wisely in saying no more to him, but leaving him to be convinced by God's continuing his Afflictions, since he is not to be convinc'd by the Arguments of Men.* 14 Now he hath not directed his Words against me: neither will I answer him with your Speeches, *i. e. in so weak a manner as you have.* 15 *Observe I pray All here present, how they were amazed, they answer'd no more: they left off speaking.* 16 When I had waited, (for they spake not, but stood still, and answer'd no more,) 17 I said, I will answer also my part, I also will shew mine Opinion. 18 For I am full of matter, the Spirit within me constraineth me, *i. e. I am so concern'd as well as full, that I can't but speak to ease my Mind.* 19 Behold, *I am so full of concern and matter, that my Belly is as if it was full of Wine which hath no vent, it is ready to burst like new Bottles.* 20 Therefore I will speak, that I may be refresh'd or eas'd: I will open my Lips, and answer. 21 Let me not be thought the worse of, I pray you, *because I shall not accept any Man's Person or compliment any one, neither let me be disregarded, because I shall not give flattering Titles unto Man.* 22 For I know or approve not to give flattering Titles, *forasmuch as in or for so doing my Maker will soon take me away, or stop my Mouth by some way punishing me for not dealing Uprightly.*

II.
The first Part of
Elihu's Discourse
directed to Job.

Chap. XXXIII. Wherefore, Job, I pray thee, hear my Speeches, and hearken to all my Words. 2 Behold, now I have open'd my Mouth, my Tongue hath spoken in my Mouth. 3 My Words shall be of the Uprightness of my Heart, *i. e. agreeable to my Thoughts:* and my Lips shall utter Knowledge clearly, *i. e. what I say, shall be clear and easy to be understood.* 4 *In the first place I observe to thee, that the Spirit of God hath made me, and the Breath of the Almighty hath given me Life,*
i. e.

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*i. e. I am no other than a Man as thou art: 5 therefore thou hast no Disadvantage on that account, but if thou canst answer me, set thy Words in order before me, and stand up to object against what I say, when I have done or stop for thee so to do. 6 Behold, I am according to thy Wish formerly mention'd, that some one would appear in God's stead to reason the Case with thee: I also am form'd out of the Clay. 7 Behold, therefore my Terror shall not make thee afraid, neither shall my Hand or Power be heavy upon or oppress thee, as thou mightest and didst complain in respect of the great Disparity between God and thee. I shall not accuse thee of Crimes uncertain or unknown, as the others have done; but 8 surely thou hast spoken in mine Hearing, and I have heard the voice of thy Words, saying, 9 I am clean without Transgression, I am Innocent; neither is there Iniquity in me. 10 Behold, he findeth Occasions against me, he counteth me for his Enemy. 11 He putteth my Feet in the Stocks, he marketh all my Paths. 12 Behold, in this thou art not just, i. e. art guilty of an Offence: for I will answer thee or must observe to thee, that God is greater than Man. 13 Why dost thou, i. e. it is therefore a Fault in thee thus to strive against him, or presume to call his Actions to account? for he gives not account of *all of his Matters, as particularly the Secrets of his Providence. 14 Not but that God pleases to make known to us many things: for God speaketh once, yea, twice, yet Man perceiveth it not, i. e. God teaches Man more Ways than one, and a great deal more than he takes care to learn. 15 For instance, One way of God's teaching Men is in a Dream or in a Vision of the Night, when deep Sleep falleth upon Men, in slumbrings upon the Bed: 16 then he openeth the Ears of Men, and sealeth their Instruction, i. e. he seems to speak unto them, and imprints on their Minds what he says, so that they well remember the Instructions so given them. 17 And this God do's, that he may withdraw Man from his purpose of doing any Evil, and hide or keep Pride from Man. 18 Thus mercifully he keeps back his Soul from the Pit or Destruction, and his Life from perishing by the Sword, if Man obeys such his Divine Admonitions. 19 Another and more Common way, whereby God teaches a Man his Duty, is this, viz. he is chasten'd also with pain upon his Bed, and the multitude of his Bones with strong pain: 20 so that his Life abhorreth Bread, and his Soul dainty Meat. 21 The former Fat of his Flesh is consum'd away, that it cannot be seen, and his Bones that were not seen, stick out. 22 Yea, his Soul draweth near unto the Grave, and his Life to the Destroyers or Pangs of Death. 23 If then, which is a Third way that God teaches Men, there be a Divine Messenger with him that is thus corrected, an Interpreter, one among a thousand, i. e. a Person rarely skill'd to expound the Mind of God, and so to shew unto the sick Man, what he must do in order to remove his Sicknes, viz. give Proof of his Upright-*

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Uprightness by Repentance and Amendment of Life: 24 then He, *i. e.* God is gracious unto him *that is sick, especially upon the Prayers of the said Messenger, if he prays for the said sick Man, and says unto God, I pray thee, deliver him from going down to the Pit, I have found a Ransom, i. e. let it satisfy thee that thou hast corrected him, and I have found him penitent. Whereupon the sick Man begins presently to recover.* 25 His Flesh shall be fresher than a Child's: he shall return to the Days or Vigor of his Youth. 26 He shall pray unto God, and he will be favourable unto him, and he shall see his face with Joy, *i. e. he shall go to the House of God to return him Thanks for the Blessings he has bestow'd on him: for he will render unto Man according to his Righteousness.* 27 He, *i. e. the aforesaid true Penitent* * shall look upon Men, and say, *i. e. openly and readily confess, I have sinn'd, and perverted that which was right, and it profited me not:* 28 He * has deliver'd my Soul from going into the Pit, and my Life shall see the Light, *i. e. I shall see prosperous Days.* 29 Lo, all these things worketh God oftentimes with Man, 30 to bring back his Soul from *those evil Courses, which had just brought him to the Pit or Grave, to be enlightned with the Light of the Living, i. e. to raise him up again to live in true Pleasure and Happiness.* 31 Mark well, O Job, *whether something I have said, may not concern thee, as relating to thy Case. If thou hast a mind further to hearken unto me, hold thy peace, and I will speak.* 32 Or if thou hast any thing to say, answer me: speak, for I desire to justify thee, *i. e. that thou mayst appear a just Person.* 33 If thou hast not any Exception against what I have already said, hearken unto me, as I afore (v. 31.) said, hold thy peace, and I shall teach thee Wisdom, or give thee further Instruction.

III.
The second Part
of Elihu's Dis-
course.

Chap. XXXIV. Job (1) not thinking fit to reply, furthermore Elihu answer'd, and said, 2 Hear my Words, O ye wise Men, and give ear unto me, ye that have knowledge. 3 For (m) the Ear trieth Words, as the Mouth tasteth Meat. 4 Let us be careful so to examin things, as that we may be able to choose to us or make a right Judgment: let us duly consider things, and so know among our selves what is Good, particularly whether Job's Cause be good or no. 5 For Job has said, I am Righteous: and God has taken away my Judgment, *i. e. do's not do me Right.* 6 Should I ly against my Right? *i. e. I will not own my self falsely to be Wicked, when I know I am not.* My Wound is incurable without Transgression, *i. e. my Afflictions are continued upon me without my deserving them by any Wickedness I have been guilty of.* 7 Now

A N N O T A T.

(1) As to the Reason of Job's making no Reply to any part of Elihu's long Discourse, see the last Section of the Preface.

(m) See the Paraphrase of Chap. 12. 11.

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what Man is like Job, who drinketh up scorning like Water? *i. e. who thus takes the liberty to use so much opprobrious Language concerning the Divine Judgments.* 8 Who herein goes in Company with the Workers of Iniquity, and walks with, *i. e. talks as* wicked Men: 9 for he has said, It profiteth a Man nothing, that he should delight himself with God. 10 Therefore hearken unto me, ye Men of Understanding: Far be it from God, that he should do Wickedness, and from the Almighty, that he should commit Iniquity. 11 For *justly according to the Work of a Man shall he render unto him, and cause every Man to find according to his Ways.* 12 Yea, surely God will not do wickedly, neither will the Almighty pervert Judgment. 13 Who hath given him a Charge over the Earth? or who hath disposed the whole World to him? *Wherefore since he has no Supream, 'tis only his own Goodness and Justice, which is Essential to him, that makes him govern the World with so much Goodness and Justice as he do's. For had he a Mind to be Unjust, who should hinder him?* 14 So that if he set his heart upon the Punishment or Destruction of Man, if he would gather or take unto himself his Spirit and his Breath, *i. e. the Spirit and Breath he gave to Man,* 15 all Flesh shall perish together, and Man shall turn again unto Dust. *Wherefore 'tis most unreasonable to think, that God do's delight in, or will do the least Injustice, even to any one single Man, it being directly contrary to his Divine Essence or Nature, whereby he is the Maker and Governor and Preserver of the whole World.* 16 Wherefore if now thou hast Understanding, hear and consider duly this which I have already said: also further hearken to the voice of my Words. 17 Shall, *i. e. is it likely that* even he that hates Right, should govern the World in such a gracious manner as we see it is govern'd? and that for the Reasons aforementioned v. 13, 14 and 15. And wilt thou condemn him that is most just? *as it appears from the Reasons just aforementioned, that he must be who governs the Universe.* 18 Is it fit to say to an Earthly King, Thou art wicked? and to Princes, Ye are ungodly? 19 How much less to him, *i. e. God* that accepts not the Persons of Princes, nor regards the Rich more than the Poor? for they all are the work of his Hands. 20 And therefore, if he pleases, (†) in a Moment shall they dy, and a whole People or Nation be troubled at Mid-night, and pass away, *i. e. dy when they least expected it: and or even the Mighty shall be taken away without hand or any foreseen or visible Disease.* 21 For His, *i. e. God's* eyes are upon the ways of Man, and he seeth all his Goings. 22 There is no Darkness, nor shadow of Death, *i. e. even the Grave is not a place,* where the Workers of Iniquity may hide themselves. 23 Therefore there is no just Reason for thee thus earnestly to desire to plead thy Cause with God himself: for He will not lay upon Man more

(†) See Sect. 4. of the Preface.

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Affliction than is Right or Just for him to undergo; and so will give no just Cause, that he, viz. Man should enter into Judgment, or desire to plead his Cause, with God, as if God had not dealt justly with him.

24 He, i. e. God breaks in pieces mighty Men without number, and sets others up in their stead: 25 * because he knows their Works to be wicked; * therefore he overturns them in the Night, i. e. on a sudden and when they least expect it, so that they are destroy'd. 26 He strikes them as wicked Men in the open sight of others, i. e. makes them publick Examples: 27 because they turn'd back from him, and would not consider any of his Ways. 28 So that they cause the Cry of the Poor to come unto him, and he hears, i. e. never fails to bear the Cry of the Afflicted. 29 When he gives Quietness, who then can make Trouble? and on the other hand, when he hides his Face, who then can behold him? i. e. when he gives Trouble or sends Affliction, who can alter it? whether it be done against a Nation, or against a Man only. 30 Such is the Method of God's Providence, that the Hypocrite reign not, tho' he pretend Piety and the Publick Good never so much, lest the People be ensnar'd or seduc'd to sin by his Example. 31 Wherefore surely it is meet or best for an afflicted Person, not to complain that God do's not deal with him according to his Integrity or Piety, but rather to suspect himself, tho' never so Good; and out of such an humble Suspicion it is best to be said unto God by him in this manner: I acknowledge I have born thy Chastisement not without Cause; I will not offend any more. 32 That of my Duty which I see not hitherto and so have overlook'd, teach thou me; if I have done Iniquity, I will do no more. 33 * Is it so with thee, or hast thou address'd thy self to God in this humble manner? Answer my Question. For know assuredly, that he will recompense it, i. e. thy Iniquity, * because thou refuselt such my good Counsel: because thou obstinately chooselt so to refuse it, when offer'd thee: so should not I, was I in thy Case: therefore speak what thou knowest, i. e. what thy Opinion is as to what I have said. 34 Or let any other Men of Understanding here present tell me their Opinion; and let any wise Man hearken unto me, and duly consider, if I am not in the Right; 35 when I assert, that for the Reasons aforementioned particularly by me, that Job has spoken without a right Knowledge of things, and his Words were without Wisdom. 36 Therefore my Desire is, not that Job should be presently released from his Affliction, but rather that he may be tried unto the end, because of his Answers for wicked Men, i. e. that he may be tried, till he is brought to recant his Complaints against Divine Providence, wherein he has acted after the manner of wicked Men, tho' he should appear otherwise Innocent, or free at least from any great Sin. 37 For else he * will continue to add Rebellion, or an open Impeachment of God's Justice, to his Sin or other less Crimes: he * will clap his hands amongst

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amongst us, *i. e.* triumph as if he had got the better of us *All*: and, instead of making the Confession to which I have exhorted him, he will go on to multiply his Words or Complaints against God.

Chap. XXXV. *Job still keeping silence*, Elihu spake moreover and said, ^{IV.} *The third Part of Elihu's Discourse.*
 2 Thinkest thou this to be right, that thou saidst, My Righteousness is more than God's? 3 For *what else could be the Meaning of what thou saidst*, What advantage will it be unto thee, and, What profit shall I have, if I be cleansed from my Sin? 4 I will answer thee, and thy Companions with thee. 5 Look unto the Heavens, and see, and behold the Clouds which are higher than thou. 6 If thou sinnest, what dost thou against him? or if thy Transgressions be multiplied, what dost thou unto him? 7 If thou be Righteous, what givest thou him? or what receiveth he of thine hand? 8 *However thou shouldst not thence conclude, that it is all one, whether a Man be Good or Bad: because thy Wickedness may hurt a Man as thou art, i. e. thy self and the rest of Mankind, tho' not God: and thy Righteousness may profit the Son of Man, i. e. thy self and other Men, tho' not God.* 9 *That the Wickedness of one Man may hurt another, is evident, because that by reason of the multitude of Oppressions, they that are Wicked make the Oppressed to cry: they cry out by reason of the Arm of the Mighty.* 10 *But the worst is that none of the said Oppressed, says, Where is God my Maker, who gives Songs in the night, i. e. betakes himself to God for Relief, as his Maker, and so able to relieve, and even fill him with Joy in the midst of the greatest Afflictions.* 11 Who teaches us, by the Reason he has endued us with, if we would use it, that God takes more Care of us than of the Beasts of the Earth, which yet he neglects not, and makes us wiser than the Fowls of Heaven, to consider that he takes more Care of us than of them, none of which fall to the Ground without his Permission. And therefore in Affliction or Pain We should not only groan under them, as those brute Creatures do, but address our selves to God by Prayer and sincere Repentance. 12 Therefore it is that there they cry, but none gives, *i. e.* God gives not answer to them, because they cry not to him in the foresaid manner, but only by reason of the Oppression they suffer by the Pride of evil Men. 13 For surely God will not hear Vanity, *i. e.* the bare Groans of Men even afflicted, if so void of Piety; neither will the Almighty regard it. 14 Wherefore altho' thou sayst thou shalt not see him appear for thy Deliverance, yet Judgment is before him, *i. e.* he is most Just: therefore do not go on to justify thy self rather than him, but humbly condemn thy self before him, and then trust thou in him for Mercy. 15 But now because it is not so with thee, *i. e.* thou dost not thus behave thy self, he has visited or punished thee in his Anger; yet he, *i. e.* Job knows it not in this his great Extremity, *i. e.* looks not upon his Afflictions as a just Punishment of God for thinking too well of himself.

Ap. v. 26.

The fourth Part
of Elihu's Dis-
course.

16 Therefore doth Job open his mouth in vain: he multiplieth Words without Knowledge.

Chap. XXXVI. *Elihu here made a Pause again to see, if Job would object any thing to what he had said: but Job seeing fit still to say nothing, Elihu also or then proceeded, and said,* 2 Suffer me a little, and I will shew thee that I have yet *more* to speak on God's behalf. 3 I will fetch my Knowledge from afar, *i. e. my Arguments from more sublime Contemplations, and thence will ascribe or assert Righteousness to my Maker.* 4 For truly my Words shall not be false: he that is * upright in Knowledge is with thee, *i. e. I who discourse with thee, will use no Sophistical Arguments, but only true and solid Reasons, as being a sincere Lover of Truth.* 5 Behold, God is mighty, and yet despises not any: he is mighty in Strength and Wisdom. 6 He preserves not the Life of the Wicked: but gives right to the Poor. 7 He withdraweth not his eyes from the Righteous: but with Kings are they often set on the Throne, *being raised to the highest Offices by the said Kings; yea, he doth establish them for ever, and they are exalted in this manner as long as they live.* 8 And if they, *i. e. the Righteous are permitted by him to be bound in Fetters, and be holden in Cords of Affliction:* 9 then hereby he shews them *or intends to make them reflect on some Evil of their Work or Doings, and their Transgressions that they have exceeded, or gone beyond their duty thereby.* 10 Hereby he opens also their ear to Discipline, *i. e. disposes them to receive Instruction, and commands or admonishes them, that they return from Iniquity.* 11 If they obey and serve him, they shall spend their days in Prosperity, and their years in Pleasures. 12 But if they obey not, they shall perish by the Sword, and they shall dy without Knowledge, *i. e. by their Folly in not obeying.* 13 * Also the Hypocrites in heart heap up Wrath from God on themselves by their counterfeit Piety: they cry not when he binds them, *i. e. afflicts them, as having no hope of Mercy.* 14 They dy in youth, and their Life is taken away suddenly, *as God's Vengeance is usually executed among the Unclean.* 15 But he delivers the Poor in his Affliction, and opens their ears in Oppression. 16 Even so, *badst thou humbly submitted to his Correction, would he have removed thee out of the strait into a broad Place, where there is no Straitness, i. e. out of thy Misery into great Prosperity; and that which should be set on thy Table, should be full of Fatness.* 17 But because thou hast fulfill'd the Judgment of the Wicked, *i. e. made thy self liable thereto, therefore Judgment and Justice take hold on thee.* 18 Because there is Wrath against thee, beware lest he take thee away with his Stroke, *i. e. with some heavier Punishment still: even so that then a great Ransom cannot deliver thee, i. e. he will not deliver thee on any Terms.* 19 Will he esteem thy Riches? no, not Gold, nor all the forces of Strength. 20 Desire not the Night, *as if that*

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that could hide thee, when a whole People are cut off in their Place or very Houses by God's Vengeance. 21 Take heed, regard not Iniquity: for this hast thou chosen, viz. to provoke God by thy justifying thy self, rather than humbly to submit to Affliction. 22 Behold, God exalts some, as well as casts down others, by his Power: who teaches or governs so absolutely like him? 23 Who hath enjoynd him his way? or who can say without the greatest Presumption, Thou hast wrought Iniquity? 24 Remember rather that thou magnify his Work, which Men behold with Admiration and Praise. 25 Every Man may see it, Man may behold it afar off. 26 Behold, God is great, and we know, i. e. comprehend him not, neither can the number of his years be searched out. 27 For he maketh small the drops of Water: they pour down Rain according to the Quantity of the Vapour thereof, or which was exhal'd from the Earth. 28 Which the Clouds do drop, and distil upon Man abundantly. 29 Also can any understand the spreadings of the Clouds, or the noise of his Tabernacle, i. e. his Thundrings? 30 Behold, he spreadeth his Light upon it, i. e. upon the Earth, and with Waters covereth the bottom of the Sea. 31 For by them, i. e. the Waters of the Sea and Heavens he judges, i. e. rewards or punishes the People; he giveth Meat in abundance. 32 With (†) Clouds he covers the Light of the Sun or Moon, and commands it not to shine by the Cloud that cometh betwixt. 33 The Noise thereof shews concerning it, i. e. Thunder gives notice of a Storm or Tempest arising; the Cattle also concerning the Vapour, i. e. the very Cattle are apprehensive of a Storm. Chap. XXXVII. At this, viz. his Thunder, so terrible is it sometimes, that also my Heart trembleth, and is moved out of his place, i. e. is ready to leap as it were out of my Body. 2 And it is enough to make any one tremble and fear God, if he will but hear attentively the noise of his Voice, and the sound that goeth out of his Mouth, i. e. if he will but duly attend to the Terribleness of his Thunder, and other Circumstances of it. 3 He directeth it under the whole Heaven, and his Lightning unto the ends of the Earth. 4 After it, i. e. the Lightning a Voice, i. e. the Thunder roars: he thundreth with the Voice of his Excellency, and he will not stay them, i. e. the Tempests or violent Rains, when his Voice is heard, i. e. which generally follow after a Clap of Thunder. 5 God thundreth marvellously with his Voice; great things doth he which we cannot comprehend. 6 For he saith to the Snow, Be thou on the Earth; likewise to the small Rain, and to the great Rain of his Strength, i. e. the impetuous spouts of Water or Hurricans, which are known in those Eastern Countries, as well as Western of the like Situation. 7 By these he seals up or stops the hand of every Man from his Work in the open Fields, while they last, that all Men may know his Work, or what he is

(†) See Sect. 4. of the Preface.

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able to do if he pleases. 8 Then, *i. e.* during these Storms, the Beasts go into Dens, and remain in those their usual places for Shelter. 9 Out of the South comes the Whirlwind or tempestuous Winds in these our parts of the World; and Cold out of the North. 10 By the Breath of God, *i. e.* by extreme coldness of Air caus'd by God, Frost is given or caus'd, and the breadth of the Waters is straiten'd, *i. e.* wide Waters are frozen over. 11 Also by watering, or causing Rain to fall, he wearies or spends the thick Cloud: he scatters his bright Cloud, *i. e.* causes the beautiful Rainbow. 12 And it, whether Common-rain Cloud, or that with the Rainbow in it, is turn'd round about by his Counsels, *i. e.* caus'd as he sees fit: that they may do whatsoever he commandeth them upon the face of the World in the Earth. 13 He causes it to come, whether for Correction, or for the good of his Land, and so for Mercy. 14 Hearken unto this, O Job: stand still, and consider the wondrous Works of God. 15 Dost thou know, when God will dispose or order them to be, and particularly will cause the light of his Cloud to shine? *i. e.* the Rainbow to appear. 16 Dost thou know the balancings of the Clouds, *i. e.* how they are so equally ballanced as to hang in the Air? which is one of the wondrous Works of him which is perfect in Knowledge. 17 How thy Garments are warm, when he quieteth the Earth by the South-wind? *i. e.* dost thou know what causes the Calms, and thereupon the violent Heats which come from the South? 18 Hast thou with him, and consequently dost thou know how he, spread out the Sky, which is strong (*mm*) or solid, and as a molten Looking-glass? *i. e.* which still continues unmovable in the same Place, and in which, as a Mirror, we behold the admirable Power and Wisdom of God. 19 Teach us, if thou canst, what we shall say to him of his Power and Wisdom; for we confess for our parts, that we cannot order out Speech by reason of Darknes, *i. e.* that we cannot set them forth as we ought, by reason of our Ignorance or very imperfect Apprehension of them. 20 Shall it be told him that I speak thus of Him? if a Man speak, surely he shall be swallow'd up, *i. e.* whoever go's about to describe his Power and Wisdom shall but lose himself, it being beyond his Conception, and much more Description: and therefore I am sensible, that nothing I have said thereof, is worth relating to him. 21 * Even now Men see not, *i. e.* are not able to behold the bright light of the Sun, which is in the *Heavens, when the Wind has pass'd or blown, and cleans'd or freed them from Clouds; 22 * or when fair Weather comes out of the North. How much more then with God is terrible Majesty, which should make thee, Job, not so hasty to desire him to appear to decide thy Cause. 23 Touching the Almighty, we cannot find him out, or com-

A N N O T A T.

(*mm*) Hence it may reasonably be infer'd, that the Notion of the Solidity of the Heavens was as Early as these Times.

prehend

P A R A P H R A S E.

prebend him. He is so incomprehensibly excellent in Power, and in Judgment, and in plenty of Justice: so that we may be assur'd, He will not afflict any one without good Reason, and therefore his Justice ought never to be Question'd: or if it be, will he give Account of his Proceedings to any one. 24. Men do or ought therefore to fear him, so as not boldly to dispute with him concerning the Reasons of his Dealings with them, when he sees fit to afflict them, as Job has now done: for he respects not any that are wise in Heart, i. e. he despises all that are so wise in their own Conceits, as to presume to debate the Justice of their Afflictions with him, and will not condescend so far as to gratify their sinful Humours, but will rather go on to punish them still more, without their Repentance and due Submission to him.

S E C T I O N III.

An Account of God's speaking to Job, and of what Job humbly replied: Which takes up Chap. XXXVIII. 1. — XLII. 6.

Chap. XXXVIII. Then, some short time after Elibu had made an end of his former Discourses, the Lord answer'd Job out of the Whirlwind, i. e. God was pleased to gratify the Request Job had so often made to him of Appearing to determin his Cause, and so caused a sensible Token of his special Presence to appear, out of which a Voice came as loud as a Tempest, and said, 2 Who is this that darkens or renders more obscure the Counsel of my Providence by words without Knowledge, i. e. by weakly talking of what he is ignorant? 3 Gird up now thy loyns like a Man, i. e. if thou hast the courage to argue the Case with me, as thou hast often desired, make ready so to do: for I will demand of thee, and answer thou me. 4 Where wast thou when I laid the Foundations of the Earth? declare if thou hast Understanding or art able so to do. 5 Who has laid the Measures thereof, tell if thou knowest? or who has made it so exact as if he had stretch'd the line upon it? 6 Whereupon are the Foundations thereof fastned? or who laid the Corner-stone thereof, i. e. what causes all the Parts thereof to hold so firmly together? 7 Where wast thou, when the Morning-stars sang together, i. e. when the bright Stars first appear'd to proclaim as it were my Praise, and all the Sons or Angels of God shouted for Joy at the Stars first appearing. 8 Or tell if thou canst, who shut up the Sea with Doors, i. e. kept it within its Bounds, when or after it brake forth out of the Chaos, as if it had issued out of the Womb? 9 When I made the Cloud or Clouds to cover it as the Garment thereof, and thick Darkness as yet to surround it as a Swadling-band for it, 10 and brake up for it my decreed Place, i. e. the Place I decreed for its Receptacle, and set Bars and Doors, i. e. Limits to it which

I.
God speaks
to Job.

P A R A P H R A S E.

it should not pass: 11 and accordingly said, Hitherto shalt thou come, but no further: and here shall thy proud Waves be stay'd. 12 Hast thou commanded the Morning since thy days? and caused the Day-spring to know his place? *i. e. wast thou before the Sun, and so orderedst it when and where to arise?* 13 that it might take hold of, *i. e. spread forth its Light* to the ends of the Earth, that the Wicked might be shaken out of it? *i. e. that the Wicked, who delight in Darkness, may be discovered and dragg'd to their deserved Punishment.* 14 * He is turn'd as Clay by the Seal, *i. e. the Wicked is daunted at the approach of the Light, and change Colour as often as the Clay do's its Form under different Seals:* and they stand as a Garment, *i. e. the Wicked are no more consistent with themselves than a changeable Garment.* 15 And from the Wicked the pleasure of their Light, which they see, is withholden by reason of their fears of being discover'd thereby, and the high Arm, *i. e. their insolent Power which in the night is so audacious,* * is broken or stop't in the morning. 16 Hast thou entred into the springs of the Sea? or hast thou walked in the search of the Depth? *i. e. hast thou walked in the bottom of the Sea to discover all that is there?* 17 Have the dark and inward Caverns of the Earth, which are like the Gates of Death been open'd unto thee? or hast thou seen the Doors of the shadow of Death? *i. e. the most inward and dark parts of the Earth.* 18 Hast thou perceived the breadth of the Earth? declare, if thou knowest it all. 19 Where is the way where Light dwelleth? and as for Darkness, where is the place thereof, 20 that thou shouldst take or bring it, *viz. Light or Darkness* to the Bound thereof, and that thou shouldst know the paths to the House thereof? 21 Knowest thou it, because thou wast then born? or because the number of thy Days is great? 22 Hast thou entred into the treasures of the Snow? or hast thou seen the treasures of the Hail? 23 (†) Which I have reserv'd against the time of Trouble, against the day of Battle and War? *i. e. which I can use, when I please, for the Destruction of my Enemies.* 24 By what way is the Light parted or spread over the Earth, * or do's the East-wind scatter it self upon the Earth? 25 Who has divided a Water-course for the overflowing of Waters? *i. e. who has made as it were a Water-course in the Heavens for the Conveyance of the Rain-showers?* or a way for the Lightning of Thunder, 26 in order to cause it to rain on the Earth, where no Man is; on the Wilderness, wherein there is no Man? 27 To satisfy the desolate and waste Ground, and to cause the bud of the tender Herb to spring forth? 28 Has the Rain a Father, *i. e. who produces the Rain?* or who has begotten the drops of the Dew? 29 Out of whose Womb came the Ice? and the hoary Frost of Heaven, who has gendred it? 30 The Waters are hid with the Ice as with

(†) See Sect. 4. of the Preface.

a Stone,

P A R A P H R A S E.

a Stone, and the face of the Deep is frozen. 31 Canst thou bind or hinder the sweet or fruitful Influences of the Heavens on the Earth at Spring, when the Sun is in the Sign or Constellation call'd Taurus, in which the most remarkable Stars are those call'd Pleiades; or loose the bands of Orion, i. e. loose the Earth so as to be fit for the Husbandman's Labour, when at (n) the rising of Orion the Winter-season ties up as it were their hands. 32 Canst thou bring forth (o) Mazzaroth in his Season? or canst thou guide Arcturus with his sons? i. e. canst thou cause all the other Stars, great and small, to appear in their proper Seasons? 33 Knowest thou the Ordinances of Heaven, i. e. the Laws set to the heavenly Bodies? Canst thou set the Dominion or settle the Government thereof, if it was referr'd to thee on the Earth? 34 Canst thou lift up thy Voice to the Clouds, and command them that abundance of Waters may cover or be rain'd down upon thee? 35 Canst thou send Lightnings, that they may go whither thou pleasedst, and say unto thee, Here we are ready to obey thee. 36 Who has put Wisdom in the inward parts of Man as of thy self for instance? or who hath given Understanding to the Heart? 37 Who can number the Clouds * by his Wisdom? or who can stay the Bottles or Clouds of Heaven from sending down Rain, 38 when the Dust * is turn'd into Mire, and the Clods cleave fast together, i. e. tho' it has already rain'd enough or even too much? 39 Wilt thou hunt or provide the Prey for the Lion? or fill the Appetite of the young Lions, 40 when they couch in their Dens, and abide in the Covert to ly in wait for a Prey? 41 Who provides for the Raven his Food, when his young Ones cry unto God, * and wander for lack of Meat, the old Ones having left off feeding them? Chap. XXXIX. Knowest thou the time when the wild Goats of the Rock bring forth? or canst thou mark when the Hinds do calve? 2 Canst thou number the Months that they fulfil? or knowest thou the time when they bring forth? 3 Knowest thou how they bow themselves, when they bring forth their young ones, and when they cast out the young which cause their Sorrows or Pains in bringing them forth? 4 Their young Ones are in good liking, they grow up with the Corn they meet with in the open Fields: they go forth from their Dams, and return not unto them. 5 Who hath sent out the wild Asfs free? or who hath loosed the bands of the wild Asfs, i. e. made him untameable, and so unfit for the Service others are put to. 6 Whose House I have made the Wilderness, and the barren Land his Dwellings. 7 He scorns or likes not the Multitude

A N N O T A T.

(n) This is to be understood of the *Heliacal* Rising of Orion, or when the Sun begins to be so far from it, that the said Constellation begins to appear a Night-times.

(o) This Word is thought to denote any Planet or Constellation.

K

of

P A R A P H R A S E.

of the City, neither regards he the crying of the Driver. 8 The range of the Mountains is his Pasture, and he searches after every green thing. 9 Will the Unicorn be willing to serve thee, or abide by thy Crib? 10 Canst thou bind the Unicorn with his band in the Furrow, *i. e. canst thou harness him so as to make him plow?* or will he harrow the Vallies after thee? 11 Wilt thou trust or venture to put any Burden on him, because his Strength is great? or wilt thou leave thy Labour, *i. e. any laborious Work that is done by other Cattle, to be done by him?* 12 Wilt thou believe him that he will, *i. e. wilt thou go about to use him* to bring home thy Seed, and gather it into thy Barn? 13 Gavest thou the goodly Wings unto the Peacocks? or Wings and Feathers unto the Ostrich? 14 Which leaves her Eggs in the Earth, and warms, *i. e. leaves them to be warm'd in the Dust or hot Sand.* 15 And forgets that the Foot may crush them, or that the wild Beast may break them. 16 She is hardned against her young ones, as tho' they were not hers: her Labour is in vain without fear, *i. e. and so she looses all her Labour in breeding and bringing forth her Young, because she has no fear of their being lost or destroy'd in the Eggs she leaves so carelessly.* 17 Because God hath deprived her of Wisdom, neither hath he imparted to her Understanding. 18 What time she listeth up her self on high, she scorneth the Horse and his Rider. 19 Hast thou given the Horse Strength? hast thou cloth'd his Neck with Thunder, *i. e. hast thou given him the faculty of Neighing so loudly and admirably?* 20 Canst thou make him afraid as a Grasshopper? the glory of his Nostrils, *i. e. his Sneezing* is terrible to some Creatures. 21 He paws in the Valley, and rejoyceth in his Strength: he goeth on to meet the armed Men. 22 He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword. 23 He fears not when the Quiver rattleth against him, the glittering Spear and the Shield. 24 He swallows the Ground with fierceness and rage, *i. e. he shakes the Ground as he gallops over it, and in a moment rides abundance of Ground:* neither * will he stand still, because there is a sound of the Trumpet. 25 But he says among the Trumpets, Ha, ha, *i. e. he neighs the more and capers:* and he smells or perceives the Battle afar of, or before it begins, by the Thunder or loud Commands of the Captains, and the shouting of the other Soldiers. 26 Doth the Hawk fly by thy Wisdom, and stretch her Wings toward the South? 27 Doth the Eagle mount up at thy Command, and make her Nest on high? 28 She dwelleth and abideth on the Rock, upon the Crag of the Rock, and the strong Place. 29 From thence she seeks the Prey, and her Eyes behold afar of. 30 Her young Ones also suck up the Blood of the Prey she brings to her Nest for them; and where the Slain are, there is she.

Ap. 27. Chap. XL. Moreover, after a short silence to see what Job would say, and he saying nothing, the Lord answer'd Job or went on, and said,

2 Shall

P A R A P H R A S E.

2 Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it? *i. e. since thou hast so often desir'd to argue with me about my Providence, why dost thou not now speak, and give an Answer to the Questions I have propos'd to thee?*

3 Then Job answer'd the Lord, and said, 4 Behold, I am vile, what shall I answer thee? *i. e. I am now sensible, that I am so vile as to be unworthy to make any Answer to thee, or speak to thee: therefore I will lay mine hand upon my mouth.* 5 Once have I spoken, but I will not answer; yea, twice, but I will proceed no further, *i. e. I am now sensible, that I have spoke too much, by what I have spoken already.*

II.
Job's humble
Reply.

6 Then answer'd the Lord unto Job out of the Whirlwind, and said, 7 Gird up thy loyns now like a Man: I will demand of thee, and declare thou unto me. 8 Wilt thou also disannul my Judgment, *i. e. call in question my Care of Mankind, who have shewn it so much about other Creatures?* wilt thou condemn me, that thou mayst be Righteous? 9 Hast thou an arm like God? or canst thou thunder with a voice like him, *that thou takest upon thee to talk so much of thy own Innocence, rather than to maintain my Righteousness?* 10 Deck thy self now, if thou canst, with such Majesty and Excellency as appears in me, and array thy self with such Glory and Beauty. 11 *Like me* cast abroad the rage of thy Wrath: and behold every one that is proud, and abase him. 12 Look on every one that is proud, and bring him low: and tread down the wicked in their place. 13 Hide them in the Dust together, and bind their Faces in secret, *i. e. cover their Faces with perpetual Shame, and with the darkness of the Grave:* 14 then will I also confess unto thee, that thy own right hand can save thee. 15 Behold, now (p) Behemoth which I have made to live with or in a Country not far from thee: he eats Grass as an Ox. 16 Lo now, his Strength is in his Loyns, and his Force is in the navel of his Belly. 17 He moveth his Tail like a Cedar: the Sinews of his Stones, *i. e. Testicles* are wrapt or twisted together, and so very strong. 18 His Bones are as strong pieces of Brass, his Bones are like bars of Iron. 19 He is a Chief of the ways, *i. e. a principal instance of the Power of God:* he that made him, * has made his Sword to approach, *i. e. has given him such crooked and sharp Teeth, that therewith he mows the Grass as with a Scythe.* 20 Surely the Mountains or Hills, whither he go's in the night, bring him forth Food:

III.
God go's on to
speak to Job.

A N N O T A T.

(p) Hereby is judg'd most probably to be denoted the River-horse, not the Elephant, several of the Characters here given of the Behemoth not agreeing to the Elephant, whereas All of them agree to the River-horse. Which Creature is found in Egypt about the Nile, and not unlikely also in the parts of Syria and Arabia about the Euphrates, that being a large and so very proper River for the said Creature, as well as the Nile is.

where all the Beasts of the Field play. 21 He lies *in the day* under the shady Trees, in the Covert of the Reed, and Fens. 22 The shady Trees cover him with their Shadow: the Willows of the Brook compass him about. 23 Behold, he * oppresses the River, *i. e. preys upon what there comes in his way*, and * fears not *any River-fish*: he trusts that he can draw up Jordan into his Mouth, *i. e. he uses only very large and deep Rivers, not liking and despising as it were lesser Rivers, such as Jordan, as not fit for him to abide in or frequent.* 24 * Will any venture to take him in his fight, or * bore his Nose for a Hook *to be put into?* Chap. XLI. Canst thou draw out of *the Water* (q) Leviathan with an Hook? or his Tongue with a Cord which thou lettest down? 2 Canst thou put an Hook into his Nose? or bore his Jaw thro' with * any sharp thing? 3 Will he make many Supplications unto thee? will he speak soft Words unto thee *to let him alone?* 4 Will he make a Covenant with thee *not to hurt thee?* wilt thou take him for a Servant for ever? 5 Wilt thou play with him as with a Bird? or wilt thou bind him for thy Maidens or Daughters *to play with?* 6 Shall the Companions or Society of Fishermen make a Banquet for Joy of taking him? shall they part him among the Merchants? 7 Canst thou fill his Skin with barbed Irons? or his Head with Fish-spears? 8 Lay thy hand upon him, *if thou darest: thou wilt have cause to remember the Battle or such thy foolish Attempt, and to do so no more.* 9 Behold, the Hope of him is in vain, *that thinks to take him*: shall not one be cast down *with fear* even at the Sight of him? 10 None is so fierce that dare stir him up, *when asleep*: who then is able to stand before me, *who made the said Leviathan, and to contend with me?* 11 Who has prevented me, *i. e. done me a Kindness first*, that I should be under any Obligation to repay him? whatsoever is under the whole Heaven is mine. 12 *But to shew further the Folly and Insolence of any one in going about to contend with me, since no Man is able to stand before or contend with this my Creature the Leviathan, I will go on with the Description of him.* I will not conceal his Parts, nor his Power, nor his comely Proportion. 13 Who can discover the face of his Garment, *i. e. come so near him as to view well or take off his scaly Skin?* or who can come to him with his double Bridle *to lay hold on him?* 14 Who can open the doors of his Face, *i. e. his Jaws?* his Teeth are terrible round about. 15 His Scales are

A N N O T A T.

(q) By the *Leviathan* is judg'd most probably to be denoted, not the *Whale*, but *Crocodile*, because the *Whale* is not arm'd with such Scales as the *Leviathan* is here v. 15. said to have, nor is impenetrable, nor creeps ever upon the Earth. Whereas every part of the Description here given of the *Leviathan* agrees to the *Crocodile*; and there have been seen *Crocodiles* of twenty and forty, nay an hundred foot long.

his

P A R A P H R A S E.

his Pride, shut up together as with a close Seal. 16 One is so near to another, that no Air can come between them. 17 They are joyn'd one to another, they stick together, that they cannot be sundred. 18 By his Sneezing a light do's shine, *i. e. what comes out of his Nostrils when he sneezes, looks light and sparkling*; and his Eyes are like the eye-lids of the Morning, *i. e. his Eyes appear also shining and sparkling*. 19 Out of his Mouth do's go a steam shining like burning Lamps, and as if sparks of Fire leap out. 20 Out of his Nostrils goeth Smoke, as out of a seething Pot or Caldron. 21 His Breath is as hot as Fire that kindles Coals, and like a Flame goeth out of his Mouth. 22 In his Neck remaineth Strength, and Sorrow is * exceeding great before him, *i. e. the greatest Terror seizes them that meet him*. 23 The flakes of his Flesh are joyn'd together: they are firm in themselves, they cannot be mov'd. 24 His Heart is as firm as a Stone, yea, as hard as a piece of the nether Millstone. 25 When he raises up himself, the Mighty are afraid: by reason of imminent * Dangers they get off *any way as fast as they can*. 26 The Sword of him that layeth at him cannot hold: the Spear, the Dart, nor the Habergeon. 27 He esteems Iron as Straw, and Brass as rotten Wood. 28 The Arrow cannot make him flee: Sling-stones are turn'd with him into Stubble. 29 Darts are counted as Stubble: he laugheth at the shaking of a Spear. 30 Scales like sharp Stones are under or about him, so that he spreads or beats back the sharp-pointed things or Weapons made use of against him upon or into the Mire. 31 He, when he tumbles or moves, makes the Deep to boil or bubble on the top like a Pot: he makes the Sea, by means of the Slime or oily Vapours that flow from him, look like a Pot of Ointment. 32 By the same means he makes a Path to shine after him; one would think the Deep to be hoary, *it is so cover'd with Froth and Foam*. 33 Upon the Earth there is not his like: who is made without Fear, *i. e. not to fear any other Creature*. 34 Insomuch that he beholds without Fear all high things or the tallest Creatures: he is as a King over all the Children of Pride, *i. e. over all other Creatures that are sensible of their own Strength, and so Proud thereupon; and so domineer and prey upon Creatures less strong than themselves*.

Chap. XLII. Then Job answer'd the Lord, and said, 2 I know that thou canst do every thing, and that no Thought or Design can be withholden from thee, *i. e. can be hinder'd from being done by thee, if thou pleasest*. 3 I am sensible also of the Justice of the Reproof, which thou gavest me in those Words, Chap. 38. 2. Who is he that hideth Counsel without Knowledge: therefore, I humbly confess, I have utter'd Words about that I understood not, about things too wonderful for me, and which I knew not, being far above my Reach or Comprehension, which therefore I ought to have humbly admir'd, and submitted to. 4 Hear, I be-

IV.
Job's second
humble Reply.

P A R A P H R A S E.

I beseech thee, and I will speak: *I do not pretend to give an account of thy wonderful Works and Providence, and therefore be pleas'd to ask me no more Questions; but to use thy own Words, (Chap. 38. 3.) I will demand and learn of thee, and declare thou unto me, and instruct my Ignorance.* 5 I have heard of thee by the hearing of the Ear: but now mine Eye seeth thee, *i. e. I knew something before of thy Divine Perfections, but not so clearly as I do now by this visible Appearance of thy Divine Majesty.* 6 Wherefore I abhor my self, *i. e. am most highly displeased with my self and grieved, for my undecent Complaints, and vehement Expostulations, and eager Desire to dy or to be deliver'd, and for whatever I have spoken too boldly about thy Providence, and repent in Dust and Ashes, i. e. in the most sorrowful manner.*

S E C T I O N IV.

An Account of GOD's appointing Job to intercede for Eliphaz, &c. and of GOD's restoring Job to a state of Prosperity: Which takes up the short Remainder of this Book.

I.
God appoints Job
to intercede for E-
liphaz, &c.

7 And it was so, that after the Lord had spoken these Words unto Job, the Lord said to Eliphaz the Temanite, My Wrath is kindled against thee, and against thy two Friends: for ye have not spoken of me the thing that is Right, as my servant Job hath: *forasmuch as you have made a perverse Construction of Job's Afflictions; whom, notwithstanding all his Errors, I acknowledge to be my Servant, and to have spoken better of me than you have done.* 8 Therefore take unto you now seven Bullocks, and seven Rams, and go to my servant Job, and offer up *by the hand of Job* for your selves a Burnt-offering; and my servant Job, *whom I appoint to be your Priest on this account,* shall pray for you, for the Prayer of him will I accept: *Fail not so to do, lest I deal with you after your Folly, i. e. punish you for your Fault,* in that ye have not spoken of me the thing which is Right, like my servant Job. 9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted the Prayer of Job for them, *so as not to punish them.*

II.
Job is restor'd to
a most prosperous
State.

10 And the Lord turn'd the Captivity of Job, when he pray'd for his Friends, *i. e. the Lord began to remove the Afflictions of Job, and so to restore him to a prosperous State, even while he was praying for his Friends:* also the Lord gave Job twice as much as he had before. 11 Then came there unto him all his Brethren, and all his Sisters, and all they that had been of his Acquaintance before, and did eat Bread, *i. e. Feast* with him in his House; and they bemoan'd or condol'd with him *on account of his former*

P A R A P H R A S E.

former Miseries, and comforted him over, *i. e. congratulated him on account of the Removal of all the Evil that the Lord had brought upon him*: every Man also, *in token of his Joy*, gave him a piece of Mony, and every one an ear-ring of Gold. 12 So the Lord blessed the latter end of Job more than his Beginning: for he had fourteen thousand Sheep, and six thousand Camels, and a thousand yoke of Oxen, and a thousand She-afes. 13 He had also seven Sons and three Daughters. 14 And he call'd the name of the first, (r) *Jemima*, and the name of the second, *Kezia*, and the name of the third, *Keren-happuch*. 15 And in all the Land were no Women found so fair as the daughters of Job: and their Father gave them, *not a small portion of his Goods as the manner was, but having a great Estate and Affection for them, he gave them an Inheritance among their Brethren, i. e. gave them a considerable part of his Land also, joining on to the Lands or Estates of their Brethren*. 16 After this Job lived an hundred and forty Years, and saw his Sons, and his Sons Sons, even four Generations. 17 So Job died, being old and full of days, *i. e. fully satisfied with length of Life here in this World*.

A N N O T A T.

(r) *Job* is thought to have given his eldest Daughter the name of *Jemima*, signifying the *Day*, because of the Felicity wherein he now shone after the sad Night of Affliction. Likewise Job is thought to have call'd his second Daughter *Kezia*, which signifies *a Spice of an excellent Smell*, because God had heal'd his stinking Ulcers, which made even his Wife refuse to come near him. Lastly, Job is thought to have call'd his third Daughter *Keren-happuch*, which signifies as much as *Plenty restor'd*, or an *Horn of Varnish*, because God had wiped away the Tears, which foul'd his Face, and restor'd him to Plenty.

THE BOOK OF PSALMS.

THE PREFACE.

I.
Of the Title
of this Book.

THIS Book in the Hebrew Language is entitled *Sepher Tehillim*, that is, *The Book of Hymns or Praises*. For tho' there are many Complaints, and Imprecations, and Prayers in it, yet the greatest Part is taken up with Praises of or Thanksgivings to God. These being at least Generally set, not only to be sung with the Voice, but also play'd by Instruments of Musick, therefore in the Septuagint or Greek Version so call'd, the whole Book is or was entitled *the Book of Psalms*, the word *Psalms* properly denoting in the Greek Tongue, What is play'd upon Musical Instruments, as well as sung. That *the Book of Psalms* was the Title of old in the LXX Version, is sufficiently evident from St Luke's expressly mentioning the said Title, *Luke 20. 42*. And we still retain the said Title in our English Version, tho' in the LXX Version the Title now adays to be seen, is either only *Ψαλμοὶ Psalms* as in the Vatican MS. or else *Ψαλτήριον* as in the Alexandrian MS. which properly denotes an *Instrument* on which the *Psalms* or the like were play'd, and is always in *this* Sense, and consequently thro' our whole English Version, render'd *the Psalter*; and therefore to distinguish the last mention'd Greek word, when we take it to denote *the Book of Psalms* in conformity to the Title given it in the Alexandrian MS. we render it (not *the Psalter*, but) *the Psalter*.

II.
Of the several
Authors or Pen-
men of the
Psalms.

It is likewise not unusual, at least now adays, to comprehend the whole Book of Psalms under the name of *the Psalms of*

of David, forasmuch as he made *most* of them. For that he did not make All, is evident beyond all reasonable Exception from the very Contents of many of them. What *Psalms* were made by David, and what by Others, is taken notice of in the peculiar Title to each *Psalms*, if it has any in the Hebrew; or else before the *Psalms* or in the Notes, unless where there is not Grounds left for so much as a *probable Conjecture*, in which Cases I have chose to say *Nothing*.

That the whole Book of *Psalms* is very fitly distinguishable into five *Parts*, as having been collected at five several times, is sufficiently evident from the *Ending* of each of the said five *Parts*, which is always a *Solemn Form of Praising God*. Thus Part first ends with *Psal.* 41. the last Verse whereof runs thus: *Blessed be the Lord God of Israel from Everlasting to Everlasting, Amen and Amen.* The second Part ends with *Psal.* 72. v. 18, 19. *Blessed be the Lord God, the God of Israel &c. And blessed be his Glorious Name for ever &c. Amen and Amen.* The third Part ends with *Psal.* 89. viz. *Blessed be the Lord for evermore, Amen and Amen.* The fourth Part ends with *Psal.* 106. viz. *Blessed be the Lord God of Israel from Everlasting to Everlasting: and let all the People say, Amen. Praise the Lord.* The fifth and last Part ends with the last *Psalms* thus: *Let every thing that has Breath, praise the Lord: Praise ye the Lord.* Besides, after the end of the 72^d *Psalms* abovemention'd, there is this expressly still added in the Hebrew, *The Prayers of David the son of Jesse here end*, meaning the Prayers or *Psalms* of David contain'd in that second Collection. For there are several other *Psalms* of David which are contain'd in the three following Collections. And indeed no other tolerable Reason can be given, why David's *Psalms* should not have been put All together, but so mix'd as they are with the *Psalms* of Others, but that the Book of *Psalms*, as it now stands, was made up at five several Times by five several Collections, and likely each Collection by a several Person. To conclude, This Division of the *Psalms* into five *Parts*, is expressly mention'd in the *Syriac Version*, by the Title of such and such a Book.

III.
Of the five Parts
or Collections, of
which the Book
of *Psalms* is made
up.

THE BOOK OF PSALMS.

PARAPHRASE.

PSALM I.

This Psalm is very properly placed First, as setting forth the very different States, or at least Ends, of the Godly and Ungodly.

Blessed is the Man that walks not in, *i. e.* has never follow'd the Counsel of the Ungodly, nor stands, *i. e.* much less persists in the way of Sinners, nor sits in the seat of the Scornful, *i. e.* least of all proceeds so far in Impiety, as to deride and scoff at Religion. 2 But his chief Delight is in studying and obeying the Law of the Lord, and in his Law doth he meditate on all proper Occasions, and at all proper Times, every Day and night. 3 And he shall be so happy, if not afore yet in his End, when he shall certainly reap the Fruits, or enjoy the great Reward of his Piety, that he may be said to be like a Tree planted by the Rivers of Water, that bringeth forth his Fruit in his Season: and as his Leaf or the very Leaf of such a Tree shall not wither before its due time, so the least as well as greatest Concerns of the Godly shall be blessed with an happy Event in their due Time, and whatsoever he do's shall prosper or turn to his Happiness in due Season. 4 The Ungodly are not so truly Happy, or prosperous at least in the End: but their Hopes fail them at last, and are like the Chaff which the Wind driveth away. 5 (a) * Forasmuch as the Ungodly shall not be able to stand without the greatest Dread in the day of Judgment, when they shall be sentenced to

ANNOTAT.

(a) What is said v. 5. seems best, or most naturally and clearly, to be understood, not as an Inference from v. 4. and so to be rendred *Therefore*; but rather as a Reason or Explication of v. 4. and so to be render'd *Forasmuch as*, or the like. And the Hebrews use their Particles in so large or many Acceptations, that thereby may be well warranted the Rendring of the Particle here us'd in the Hebrew, by *Forasmuch as*, rather than by *Therefore*. And it will be sufficient to have observ'd this here once for All.

their

PARAPHRASE.

their due Punishment, nor, i. e. and so shall not Sinners stand or abide in the Congregation of the Righteous, i. e. shall not be admitted into the eternal Happiness which the Righteous shall be admitted into at the last Judgment. 6 For the Lord knows, i. e. approves and will reward the way of the Righteous: but the way of the Ungodly shall cause them to perish, or to be eternally miserable at the last.

P S A L M II.

This Psalm we are assur'd from Act. 4. 25, &c. was composed by David; and as it refers primarily and historically to several Circumstances of his own Person, so also do's it secondarily and prophetically refer to Christ, of whom David was a Type. Wherefore it seems best to paraphrase it distinctly as to the two foresaid Respects.

The Paraphrase in reference to David.

Why do the neighbouring Heathen, as the Philistines &c. rage, and several of the People of Israel, who are disaffected to me, imagin a vain thing? 2 The neighbouring heathen Kings of the Earth set themselves, and some of the Rulers or Chief of Israel take counsel together against the Will of the Lord, and, i. e. particularly against me David his Anointed, or whom he has caused to be anointed King of Israel, saying, 3 Let us break their Bands asunder, and cast away their Cords from us, i. e. let us throw off our Subjection to him. 4 He that sitteth in the Heavens shall laugh at or contemn their vain Attempts: the Lord shall have them or cause them to be had in Derision. 5 Then, when they think they have done their Business, shall he speak unto them in his Wrath, and vex them in his fore Displeasure, i. e. as evident Tokens of the Divine Vengeance shall fall upon them, as if he had spoke thus unto them: 6 Yet in spite of all you can do, (b) have I set up David to rule as my King upon my holy Hill of Zion. 7 And I David will now declare or make known the Decree or Promise long since made unto me: namely the Lord hath this day made Good what he formerly said unto me, Thou art He that I intend to make my King or Vice-gerent in Israel, as if thou wert my Son, or as one belov'd by me: and this Day of thy beginning thus to Reign over all Israel have I, as it were, begotten thee as King thereof, this Day being what may be properly call'd the Birth-day of thy Kingdom over Israel. 8 Ask of me, i. e. continue to serve me, (God has said unto me,) and I shall give thee the Countries of the neighbouring Heathen for thy

A N N O T A T.

(b) What is said in this v. 6. particularly relates to David's taking the strong Hold of Zion, in a short time after he was anointed King over all Israel, and there building a Royal Palace for himself, as well as setting up a Tabernacle for Divine Worship, and bringing the Ark into it, whence the Hill of Zion came to be call'd the Holy Hill, and the like. See 2 Sam. 5. 1 — 10.

PARAPHRASE

Inheritance, *i. e.* to be rul'd by thee and thy Successors; and the utmost parts of the Earth, which I promis'd Abraham to give one day to his Seed, *viz.* (c) as far as to the River Euphrates &c. for thy Possession or Dominion. 9 Thou shalt break them with a rod of Iron, thou shalt dash them in pieces like a Potter's Vessel, *i. e.* such neighbouring Kings or States, as will not make peace with or submit to thee, thou shalt as easily subdue, as an earthen Vessel is broken by a rod of Iron. 10 Be wise now therefore, O ye neighbouring Kings: be instructed, ye Judges or Rulers of the neighbouring Earth or Countries. 11 Namely, in order to your own Good and Safety be advis'd by me, serve the Lord with fear, by submitting to his Will in respect of his setting me up to be King of Israel, and rejoyce with trembling or due Awefulness, that God graciously permits you by this means to provide for your Safety, and keep your Kingdoms. 12 Kifs, *i. e.* make the usual Salutations made to other Kings with whom you are in Friendship, to David, who on the account afore v. 7. mention'd, may be stil'd the Son of God, lest he, *i. e.* David have cause to be angry with you, and so ye perish from the Way, *i. e.* are destroy'd by your own Obstinacy, when his Wrath is kindled and breaks out (d) * suddenly against you. Blessed or happy are all they that put their trust in him, as a King in Friendship with them, and accordingly behave themselves toward David: for such Princes &c. will plentifully reap the Benefits thereof, by being permitted quietly to continue to enjoy their own Countries, as Allies or Tributaries to him.

The Paraphrase in reference to Christ.

clone Why will the Unbelieving Jews, assisted by the Power of the Romans, imagin a vain thing? 2 Namely why will Herod and Pontius Pilate with other Gentiles, and the Unbelievers among the People of Israel, be gather'd together against Jesus the Anointed or CHRIST, 3 resolving to destroy Jesus if they could, and put an end to his Doctrin and Kingdom. 4 God shall disappoint all such their wicked Designs, and bring them to nought. 5 Then when they shall think they have compass'd their Ends by putting Christ to Death, and persecuting his Disciples; God shall shew them such evident Tokens of his Vengeance, as if he should say; 6 Notwithstanding all your Opposition, have I set up Jesus to be the King of my Church, which I have by raising him from the Dead, and causing the Gospel of his Kingdom to be begun to be preach'd at Jerusalem. 7 Whereby I have made Good the Prophecies of Old to this purpose, by raising Jesus from the Dead, declaring him to be my Son in a special manner, the Day

A N N O T A T.

(c) See Gen. 15. 18, &c. (d) The Hebrew word may signify Suddenly as well as But a little, and the former Signification is judg'd most proper here by Dr Hammond, Bp Patrick, &c.

of

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of his Resurrection being as the Birth-day of his New Life and Kingdom. 8 And according to the Design and End of Christ's Sufferings, his Gospel shall be preach'd all over the World, in order to bring Men to the Knowledge and Worship of the True God, and so to make them Members of the Christian Church, or Subjects of Christ's Spiritual Kingdom. 9 Such as obstinately oppose the Truth and Growth of the Gospel, shall undergo the Divine Vengeance in a Signal manner, if not in this, yet in the other World. 10, 11 Wherefore 'tis the greatest Wisdom for all Princes and People to embrace the Gospel, when preach'd unto them: 12 to acknowledge Jesus to be the True Messiah or Christ, and so the Son of God in a most Eminent manner, and to live in due Obedience to his Gospel; for otherwise they will most certainly perish, or become Eternally miserable at last. For they only shall be truly Happy here, and blessed for ever hereafter, who live as those that trust or hope to receive Eternal Happiness, only as the gracious Reward of their Obedience to God here, thro' the Merits of Jesus Christ.

P S A L M III.

A Psalm of David, composed and used by him, when he fled from Absalom his Son.

Lord, how are they increased that trouble me? many are they that rise up against me. 2 Many there be which say of my Soul, There is no help for him in God. (e) Selah. 3 But thou, O Lord, art a Shield or Defence for me; thou art my God in whom I will still Glory, and who I trust will restore me to my former Glory, and be the Lifter up of my Head out of my present Affliction to my former Dignity and Prosperity. 4 This I have Reason to hope for, because often afore have I cried unto the Lord with my voice, and he heard me out of the Tabernacle or Place of his religious Worship, and so of his special Residence, which is on Sion, therefore call'd his holy Hill. Selah. Which his hearing of me I have been assur'd of by his granting my Petitions, and delivering me out of the Troubles I was then in. 5 So that I laid me down and slept quietly and without Fear. I awaked as one refresh'd with sound Sleep, and without any Disturbance or dreadful Apprehensions: for the Lord sustain'd or supported me. 6 Wherefore now I will not be afraid of ten thousands of People, that have set themselves against me round about. 7 But will address my Petition to God, saying, Defer not any longer, as if thou satest still or unconcern'd at my Troubles; but act as if thou didst now Arise, O Lord, forthwith to save me, O my God, as thou hast done in other Cases. For thou hast smitten all mine Enemies upon the Cheek-bone:

A N N O T A T.

(e) The best account of the word *Selah* is, that it denotes a musical Note, or a change of the Modulation of the Voice or Sound.

thou

PARAPHRASE.

thou hast broken the Teeth (f) of the Ungodly, i. e. thou hast enabled me so entirely to conquer and subdue my unjust Enemies, as that I have depriv'd them of all Power to hurt me for the future. 8 Salvation or Safety and Happiness, even in this as well as the other World, originally belongs unto or comes from the Lord; for which cause I make this my Petition unto thee, O Lord, for Deliverance from the present Conspiracy against me: and I trust thou wilt grant the same, because thy Blessing in respect of Deliverance, as well as in other respects, is wont to be confer'd upon thy People or faithful Servants in such extremities of Danger.

PSALM IV.

A Psalm deliver'd to the Chief Musician, i. e. Precentor or Master of the Musick used at the Tabernacle, to be sung by Some with their Voices, while Others play'd the same Tune on Neginoth or the stringed Instruments; being a Psalm of David compos'd by him (as is likely) in the same or like Distress, wherein he compos'd the Third.

Hear me when I call, O God of my Righteousness: thou hast formerly enlarg'd me, or made a way for me to escape, when I was in Distress, have Mercy upon me, and hear my Prayer. 2 O ye sons of Men, (g) i. e. wicked Men, how long will ye turn my Glory into Shame, i. e. defame my Government all ye can? how long will ye love Vanity, i. e. carry on your vain Attempts against me, and * go on in Lying or spreading false Calumnies against me? 3 But know that all your Enterprizes will fail of their End: for that the Lord hath set apart him that is Godly, for himself, i. e. has made choice of me as his faithful Servant to be his Vice-gerent or King over Israel: so that I am assur'd, that the Lord will hear me when I call unto him. 4 Stand in awe of his Power, tho' you do not of mine, and tho' you be angry at me, yet take care you sin not by such evil Courses as your Anger puts you upon: Commune with your own Heart upon your Bed, and be still, i. e. seriously and calmly consider, when you are by your selves, what you are doing; and I doubt not, but you will quickly see reason for you to leave off, and be quiet. Selah. 5 As for such as are not engag'd with my Enemies, but continue faithfull to me, do you continue to offer the Sacrifices of Righteousness, i. e. to act Righteously, which is the most acceptable Sacrifice to God; and then continue

A N N O T A T.

(f) As Men of Violence and Rapine are frequently resembled to wild ravenous Beasts, viz. the Lion &c. so the Power or Means made use of by such Men to oppress Others are fitly resembled to or denoted by the Teeth, Cheek-bone or Jaws &c. these being the Parts whereby Beasts of Prey chiefly devour their Prey: Hence to break (or the like) the Teeth, Cheek-bone, &c. of an Enemy, is used frequently in Scripture, and especially in this Book of Psalms, to denote the depriving an Enemy of his Power to hurt. And hence may easily be understood several other like Metaphorical Expressions. (g) Compare Gen. 6. 2.

also

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also to put your trust in the Lord for Deliverance in due time. 6 I know there be many among you, that are apt out of despair to say, Who will shew us any Good, i. e. what likelihood is there of God's affording us any proper means for our Deliverance? But I am under no such despairing Apprehensions my self, and therefore with an humble Confidence of being heard, I continue to pray, Lord, lift thou up the light of thy Countenance upon us, i. e. shew thy Favour to us in delivering us from our present Calamities. 7 By the Assurance thou givest me within my own Breast of such thy Favour, thou hast already put Gladness in my Heart, more than Others are wont to have in the time that their Corn and their Wine increase, i. e. when they have plentiful Harvests and Vintages. 8 And as at such times Others are wont to sleep securely, so I will both lay me down in Peace or Quietness, and sleep as one secure; for thou, Lord, only makest, or art sufficient to make me dwell in Safety, without having any Others to guard and defend me.

P S A L M V.

A Psalm deliver'd to the Chief Musician to be sung in Parts, and play'd upon Nihiloth, i. e. Organs or other Wind Instruments, being a Psalm of David's composing, when he was in some Distress.

*Give ear to my Words, O Lord, consider my *Groaning. 2 Harken unto the voice of my Cry, my King, and my God: for unto thee will I pray. 3 My Voice shalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up to Heaven thy special Residence. 4 For thou art not a God that hath Pleasure in Wickedness: neither shall any evil Person be so favour'd by thee, as if he was One that did dwell with thee, or was One of thy Domesticks. 5 The Foolish or Wicked shall not be countenanced by thee, as if they were thy faithful Servants, that daily stand in thy sight or attend upon thee: thou hatest all workers of Iniquity. 6 Thou shalt destroy them that speak *Lies: the Lord will abhor the bloody and deceitful Man: which makes me humbly trust that thou wilt deliver me from my present Troubles, which my Enemies have unjustly brought upon me. 7 But as for me, I will, or trust I shall again be able to come into thy House in the multitude of thy Mercy delivering me out of these Troubles; and in thy Fear, i. e. with due Reverence and Thankfulness will I worship toward thy holy Temple, i. e. Tabernacle. 8 To this end lead me, O Lord, in the way of thy Commands which are the Rules of Righteousness, because of my Enemies, i. e. that my Enemies, who seek for something to colour their hatred to me, may have nothing to object against me. Make thy way strait or plain before my Face, i. e. give me a clear and right Understanding of thy Will, and Grace sincerely to obey it. 9 For how would my Enemies triumph, should I be found really faulty in Sinning against thee,*

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thee, since there is no Faithfulness in their Mouth, but they raise Lies against me: their inward Part or Heart is very Wickedness, i. e. is full of the most wicked Purposes against me: their Throat is as an open Sepulcher, while by their Lies they endeavour to destroy me: and yet the better to compass their Ends, upon occasion they flatter with their Tongue. 10 Destroy thou them, O God; let them fall by their own Counsels: cast or drive them out of my Kingdom or the Land of the Living, in or by reason of the multitude of their Transgressions, for they have rebell'd against thee in thus rebelling against me. 11 But let all those that put their Trust in thee, rejoyce: let them ever shout for Joy; because thou defendest them: let them also that love thy Name, be joyful in thee. 12 For thou, Lord, wilt bless the Righteous; with Favour wilt thou compass him as with a Shield.

P S A L M VI.

To the Chief Musician on (b) Neginoth, namely on Sheminith or that sort of string'd Instrument, which had eight Strings to it, a Psalm of David, compos'd by him on account of some great Sickness of Body, or at least of some great Grief of Mind occasion'd by some Sin of his. Whence it is reckon'd the first of the Seven penitential Psalms peculiarly so call'd.

O Lord, rebuke me not in thine Anger, neither chasten me in thy hot Displeasure. 2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my Bones are vexed, i. e. my Grief makes me so restless, that my very Bones ache for want of Rest. 3 My Soul is also sore vexed: but thou, O Lord, how long wilt thou thus afflict me. 4 Return thy Favour to me, O Lord, deliver my Soul: oh save me for thy Mercies sake. 5 For in Death, which I must quickly undergo without thy Relief, there is no Remembrance of thee: in the Grave who shall give thee Thanks? i. e. by Death I shall be disabled from commemorating thy Goodness to me, and returning thee Thanks openly for the same, as I fully resolve to do if I live. But dy I must, if not reliev'd by thee. 6 For I am weary with my Groaning, all the night make I my Bed so wet with the Sweat caused by my Agonies, that I may be said to swim therein: I water my Couch with my Tears. 7 The sight of my Eye is consum'd or almost lost because of my Crying so much out of Grief: it waxes dim as if I was very Old, because of my Enemies, having such Cause to insult over me. 8 But tho' I have thus offended my God by an heinous Sin, yet I purpose firmly and sincerely not to go on so to do, and as one Token of my sincere Repentance, I resolve that ye shall depart from me, all ye Workers of Iniquity, who go on in an habitual Course of Wickedness: for I trust that upon my sincere Repentance the Lord has heard the voice of

(b) See the Title to Psal. 4.

my

PARAPHRASE.

my Weeping. 9 The Lord has heard my Supplication; the Lord will receive my Prayer. 10 Wherefore let all my Enemies be asham'd and forevexed: let them return and be asham'd suddenly, *i. e. they shall once more be asham'd and vexed of being so unexpectedly disappointed of my Death.*

PSALM VII.

Shiggaion, *i. e. a Psalm or Song of David, which he sang unto the Lord concerning or on occasion of the malicious Words or false Accusations of Cush the Benjamite, who was probably a Courtier of Saul's, and charg'd David with some very great Crime, as likely Treason or a Conspiracy against Saul.*

O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me. 2 Lest he *that is my most powerful Enemy, probably Saul, apprehend me, and tear my Body the Seat of my Soul like a Lion, renting it in pieces, while there is none to deliver.* 3 O Lord my God, if I have done this *that I am accused of?* if there be *any such* Iniquity in my hands, or ever thought of by me to be put in execution: 4 if I have rewarded Evil unto him that was at peace with me, *i. e. unto Saul while he was in Friendship with me: (yea, I have deliver'd him from being kill'd, when it was in my Power to have kill'd him, that now without cause is my Enemy:)* 5 Then let the Enemy persecute my Soul, and take it, yea, let him tread down my Life upon the Earth, and lay mine Honour, *i. e. me who have liv'd in so great Honour for some time in the Dust.* Selah. 6 But since thou knowest I am wholly innocent in this matter, Arise, O Lord, in thine Anger, lift up thy self, because of the Rage of mine Enemies: and awake for me *so as to cause the Judgment or true Justice, that thou hast commanded Earthly Princes and Magistrates to exercise toward the Oppressed, to be exercised toward me.* 7 So, by seeing Justice done me thro' thy special Providence, shall the Congregation of the People be induced to compass thee about, or resort unto thee to do them Justice in the like Cases. For their Sakes therefore, *viz. to confirm in them a Trust of thy doing them also Justice when oppress'd, return thou on High, i. e. act as if thou didst again ascend thy supream Judgment Seat to vindicate my Innocency.* 8 Certainly the Lord shall judge the People or World in Righteousness: wherefore in particular judge me, O Lord, according to my Righteousness, and according to mine Integrity that is in me. 9 O let the Wickedness of the Wicked come to an end, but establish the Just: for the Righteous God trieth the Hearts and Reins, and so can't be deceiv'd in his Knowing who are Just and who are Wicked. 10 Wherefore my hope of Defence is of or from God, which saves the upright in Heart. 11 God is a (i) Righteous Judge;

ANNOTAT.

(i) So this first Clause of the Hebrew may be render'd, as well as the other way follow'd by our Translators.

M

for

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for which reason he judges or will maintain the Cause of the Righteous; and on the other side God is angry with the Wicked every day, tho' he forbears to punish and cut him off for some time, to try whether he will repent. 12 If he turn or repent not, He, i. e. God will whet his Sword; he hath bent his Bow, and made it ready: 13 he has also prepar'd for him the Instruments of Death, i. e. the Divine Vengeance will certainly fall upon the Wicked at last, and that in a more severe manner, if he abuses the Divine Forbearance. He ordains his Arrows against the Persecutors, i. e. God do's in a special manner punish those, who persecute the Innocent. 14 Behold, he, i. e. such a Persecutor or false Accuser travails or is as it were big with Iniquity; and he *conceives Mischief, and brings forth Falshood. 15 He *makes a Pit and *digs it, and falls into the Ditch which he made. 16 His Mischief shall return upon his own Head, and his violent Dealing shall come down upon his own Pate. 17 Such is the just Dealing of God, which therefore makes me humbly and firmly trust, that he will deal thus with those that seek my Ruin. So I will praise the Lord according to his Righteousness: and will sing praise to the Name of the Lord most High.

P S A L M VIII.

To the Chief Musician, to be sung and play'd upon Gittith, i. e. an Harp that David brought from Gath, or rather on account of David's remarkable Victory over the Giant Goliath, who was a Gittite or one of Gath. Whence as this is a Psalm of David, so in a prophetic Sense it is understood of Christ's Conquest over the Devil.

O Lord our Lord, how excellent is thy Name in all the Earth! who hast set thy Glory above the Heavens. 2 Out of the mouth of Babes and Sucklings hast thou ordain'd Strength, because of thine Enemies, that thou mightest still the Enemy and the Avenger, i. e. thou hast enabled me, who was but an Infant in comparison with Goliath, to kill the said Gigantick Enemy of thy People, and so to make the whole Nation of the Philistines quiet for a time. And as this Verse is apply'd by our Saviour himself to the Children's crying Hosannah to him, Matth. 21. 15, 16. so also may it be apply'd to what was done by our Lord and his Disciples, All but mean and weak Men in appearance, in preaching the Gospel and destroying the Power of the Devil. 3 When I consider thy Heavens, the work of thy Fingers, the Moon and the Stars which thou hast ordain'd, I can't but say or think with my self: 4 What is Man, that thou art thus mindful of him? and the son of Man, that thou visitest or regardest him in such a manner. 5 For thou hast made him but a little lower than the Angels in Dignity and Honour, and or inasmuch as thou hast crown'd him with Glory and Honour in respect of his Superiority and Dominion over all other Creatures here on Earth. 6 For thou madest him

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him to have Dominion over the works of thy Hands; thou hast put all things under his Feet: 7 all Sheep and Oxen, yea, and the Beasts of the Field: 8 the Fowl of the Air, and the Fish of the Sea, and whatsoever passeth thro' the Paths of the Seas. *And as thou hast thus dignified Mankind in general in the former respects, so wilt thou also more highly Honour and Advance human Nature in the Person of Christ, who is to be of the Seed of David according to the Flesh. And who (k) after he has been here on Earth for a short time in a Condition much inferior to that of the Angels, shall be advanc'd far above all Angels, and crown'd or invested with a Sovereign Power over all the World, both Heaven and Earth.* 9 Wherefore I can't but end this Psalm with the same Exclamation and Admiration of thy Goodness to Man, wherewith I began it, viz. O Lord our Lord, how excellent is thy Goodness, and therefore how highly to be praised is thy Name in all the Earth: and especially by my self, whom thou hast peculiarly honour'd by raising me from a mean Man to be King of thy People, and also promising me that the Messiah or Christ shall descend from me!

P S A L M IX.

To the Chief Musician on (l) Muth-labben, a Psalm of David, compos'd by him in some great Distress.

I will praise thee, O Lord, with my whole Heart, I will shew forth all thy marvellous Works. 2 I will be glad and rejoyce in thee: I will sing praise to thy Name, O thou most High, notwithstanding the great Distress I am at present in. 3 For when my Enemies are turn'd back or overcome, I acknowledge that they shall fall and perish chiefly at thy Presence or by means of thy special Providence over me; which I humbly trust will now be continued to me as formerly. 4 For thou hast hitherto maintain'd my Right and my Cause, thou sattest in the Throne judging Right. 5 Thou hast rebuked the Heathen, thou hast destroyed the Wicked, thou hast put out their Name for ever and ever. 6 O thou Enemy, Destructions are come to a perpetual End, i. e. thou art or shalt be so subdu'd, as that thou shalt be no more able to destroy me or my People: and on the other hand, thou, O Lord, hast destroy'd Cities, so that their Memorial is perished with them, no Remainder of them being now to be seen where they once stood; and so shalt thou still go on to destroy them. 7 And, or to wit, the Lord shall endure for ever: he hath prepared his

A N N O T A T.

(k) See Hebr. 2. 6, &c. (l) No good account being to be given of the Signification or true Importance here of *Muth-labben*; and indeed it being questionable whether that be the true Reading of the Original, or not rather *Alamothe Labben*, I therefore refer such as would know more of it to Dr Hammond on the said Psalm.

P A R A P H R A S E.

Throne for Judgment. 8 And he shall judge the World in Righteousness, he shall minister Judgment to the People in Uprightness. 9 The Lord also will be a Refuge for the Oppressed, a Refuge in Times of Trouble. 10 And they that know thy Name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee. 11 Sing praises to the Lord, which dwelleth in Zion: declare among the People his Doings. 12 *Tho' the Lord seems to wink for a time at the Cruelty of the wicked and violent Men, yet when he makes Inquisition for Blood, i. e. when he sees fit to call such wicked Persons to account, then he remembers them that have been oppressed by them: he forgets not the Cry of the Humble.* 13 Have mercy upon me, O Lord, consider my Trouble which I suffer of them that hate me, thou that liftest me up from the Gates of Death: 14 that I may shew forth all thy Praise *at thy Sanctuary which is within the Gates of the Daughter, i. e. Inhabitants of Zion.* I will even now in my Distress rejoyce in the Hopes I have of thy Salvation or Deliverance of me, as formerly. 15 For oft afore the Heathen are sunk down in the Pit that they made: in the Net which they hid, is their own Foot taken. 16 The Lord is known *to exercise such his Providence* by the Judgment which he executeth: the Wicked is snar'd in the Work of his own hands. Higgaion, *i. e. what I here say, is most worthy of frequent Meditation for support in Trouble.* Selah. 17 The Wicked shall be turn'd into Hell or Destruction, and all the Nations that forget God. 18 For the Needy shall not alway be forgotten: the Expectation of the Poor shall not perish for ever. 19 *However 'tis my duty to present my Supplications unto thee to this end: wherefore I beseech thee to arise,* O Lord, let not Man prevail, let the Heathen be judged in thy sight. 20 Put them in fear of thee, O Lord, *by giving me or my Forces a signal Victory over them, tho' they are more numerous than we, that the Nations may know themselves to be but Men, and consequently such as can't defend themselves against thee, tho' they esteem themselves most Powerful, and even Invincible, by reason of the great Numbers of their Forces, and their Strength and Courage.* Selah.

P S A L M X. (m) Why standest thou afar off, O Lord? why hidest thou thy self in times of Trouble? 2 The Wicked in his pride doth persecute the Poor: let them be taken in the Devices that they have imagined. 3 For the Wicked boasteth of his heart's Desire, and blesteth the Covetous or Rapacious and Violent, whom the Lord abhorreth. 4 The Wicked, thro' the pride of his Countenance, will not seek after

A N N O T A T.

(m) This Psalm is join'd in the Septuagint Version to Psalm 9. as one. And indeed it seems compos'd on the same or much like Occasion, being a Description of the Violence and Oppression of wicked Men, when they have Power to shew or use it.

God:

P A R A P H R A S E .

God : God is not in all his Thoughts. 5 His Ways are always grievous; thy Judgments are far above out of his sight : as for all his Enemies, he puffeth at them. 6 He hath said in his Heart, I shall not be moved : for I shall never be in Adversity. 7 His Mouth is full of Curling, and Deceit, and Fraud : under his Tongue is Mischief and Vanity or *Iniquity*. 8 *In order to rob* he sits in the lurking places of the Villages : in the secret places doth he murder the Innocent : his Eyes are privily set against the Poor, *i. e. helpless Traveller or other Person*. 9 He lies in wait secretly as a Lion in his Den : he lies in wait to catch the Poor : he doth catch the Poor when he draweth him into his Net, *i. e. by the counterfeit means he makes use of, as follows*. 10 He crouches and humbles himself, *i. e. he will carry himself like an humble, innocent Person, and very ready to do you any Service, that the Poor or helpless Person whom he has a design on, may fall by these means the sooner into the hands of his strong Ones, i. e. the Rogues that are prepar'd by him to assault the said Poor Man*. 11 He has said in his heart, God has forgotten, *i. e. will not regard what is done here on Earth*. He hides his face, *that is, he will never see or regard it*. 12 Arise, O Lord, O God, lift up thine hand : forget not the Humble. 13 Wherefore doth the Wicked contemn God ? he hath said in his heart, Thou wilt not require it. 14 Thou hast seen it, for thou beholdest Mischief and Spite to requite it with thy hand : the Poor committeth himself unto thee, thou art the Helper of the Fatherless. 15 Break thou the Arm of the Wicked, and the evil Man : seek out his Wickedness till thou find none, *i. e. punish all such Wickedness, till there remains none unpunish'd. This the Lord can do, For* 16 the Lord is King for ever and ever, *and as by his Power the seven Nations of the Heathen Canaanites are perish'd out of his Land, so he can cause to perish all other Heathen that are Enemies to his Land or People*. 17 *And this I trust thou wilt do, for that, Lord, thou hast often already heard the desire of the Humble, i. e. thy humble Servants in the like Cases*. Thou wilt to this end prepare or dispose their Heart in a due manner to pray to and wait on thee, and then thou wilt cause thy Ear to hear their Prayers in so gracious manner, as to grant what they pray for : 18 *as particularly to judge or maintain the Cause of the Fatherless and the Oppressed in any other like unjust manner, that the Man, whoever he be, that minds only the things of the Earth, and so cares not by what means he procures to himself Riches and Honour in this World, may no more oppress*.

P S A L M X I.

To the Chief Musician, a Psalm of David, compos'd by him likely, when, Saul beginning to have evil Designs against him, he was advis'd to betake himself to the Mountains in Judea for Safety.

In

P A R A P H R A S E.

In the Lord put I my trust, *more than in places of Security*: how or why then say ye to my Soul, Flee for thy safety, as a Bird do's from the Fowler, to a proper place in your Mountain? *i. e. in the Mountain belonging to you or near your Estate, or in your part of the Country.* 2 For lo, say you, the Wicked are designing thy Ruin, just as the Fowlers bend their Bow, and they make ready their arrow upon the String to shoot a Bird they have a Design upon: so do thy Enemies lay their Designs, that they may privily shoot at or destroy the upright in Heart, *i. e. thee tho' altogether Innocent of what they charge thee with.* 3 For if all the known Rules of Justice and Truth, which be the Foundations of Government or human Society, be destroy'd or violated, what can the Righteous do for his Security but withdraw from such wicked Persons? 4 But my Answer is, that the Lord is in his holy Temple, the Lord's Throne is in Heaven: his Eyes behold, his Eye-lids try the Children of Men, *i. e. he presently and perfectly sees or knows the most secret Designs of Men, and can disappoint them.* 5 The Lord often tries the Righteous by such Difficulties: but the Wicked, and him that loves Violence, his Soul hates, tho' he sees fit oft-times to let them have some Success, or to go unpunish'd for some time. 6 However at last upon the Wicked he shall rain Snares, *i. e. send some Judgment which, as if they were caught in a Snare that they can't break or get out off, shall certainly ruin them, as Fire and Brimstone did the Sodomites, and an horrible Tempest did the Egyptians:* this shall be the portion of their Cup, *i. e. the Punishment they will certainly undergo one time or other.* 7 For the righteous Lord loves Righteousness, with the Favour of his Countenance do's he behold the Upright, and will defend and reward such at last for their Uprightness.

P S A L M XII.

To the Chief Musician on (n) Sheminith, a Psalm of David, being a Complaint of the corrupt Manners of that Age, especially (as is likely) in Saul's Court, so that it was hard to find a Man honest enough to be confided in.

Help me, Lord, for the godly Man ceaseth; for the faithful Friends fail from among the Children of Men. 2 They speak Vanity, or what can't be rely'd on, every one with his Neighbour: with flattering Lips, and with a double Heart do they speak. 3 The Lord shall cut off all flattering Lips, and the Tongue that speaketh proud things. 4 Who have said, With our Tongue will we prevail, namely by false Accusations and the like: our Lips are our own, *i. e. we are not afraid to speak or affirm what we please: for who is Lord over us or can call us to account for what we say tho' never so false?* 5 Wherefore for the oppression of the Poor by such false Accusations &c. for the sighing of the

(n) See the Title to the sixth Psalm.

Needy,

P A R A P H R A S E.

Needy, now will I arise, says the Lord, *to call such to account and punish them, and I will set him that is oppress'd in Safety from him that puffeth at him.* 6 The Words of the Lord are pure words, *free from all Guile or Deceit, as Silver tried in a furnace of Earth and purified seven times, is free from all Dross: so that I do firmly rely on God's most gracious Promises so often made to the Upright of vouchsafing them his special Protection and Favour.* 7 Accordingly thou shalt keep them *that are Upright, O Lord, thou shalt preserve them from this Generation or Sett of wicked Men that rule at present at Court for ever or in all Cases.* 8 *No wonder that the Wicked walk on every side or thus abound now, when the vilest and most wicked Men are exalted at Court and elsewhere by Saul.*

P S A L M XIII.

To the Chief Musician, a Psalm of David, *compos'd by him likewise in some great Distress.*

How long wilt thou *act as if thou didst forget me, O Lord, for ever?* how long wilt thou *act as if thou didst hide thy face from me?* 2 How long shall I *be forced thus continually to take counsel in my Soul, i. e. to be contriving new means for my Safety, having hereby sorrow in my Heart daily?* how long shall mine Enemy be exalted over me? 3 Consider and hear me, O Lord my God: *lighten mine Eyes, i. e. give me Wisdom to find out and take proper measures for my Safety, and also cheer and revive my Spirits, lest I sleep the sleep of Death, i. e. lest I dy with Grief and the sinking of my Spirits, if my Enemy do's not destroy me.* 4 *Grant me this, lest mine Enemy say, I have prevail'd against him; and those that trouble me rejoyce, when I am mov'd or overcome by them.* 5 But I have *hitherto trusted in thy Mercy, that my Heart shall have cause to rejoyce in thy Salvation.* 6 *Then I will sing unto the Lord, because he hath dealt bountifully with me.*

P S A L M XIV.

To the Chief Musician, a Psalm of David, *probably referring to the general Apostacy of the People, in the Rebellion of Absalom, from the Allegiance they ow'd to David, and from the Duty they ow'd to God.*

The Fool, *i. e. Wicked and Atheistical or Irreligious Person* has said or thought in his Heart, *tho' he dares not yet assert it openly, There is no God, at least that takes Notice of things here below, or will call us to an Account of our Actions. Thus they of this Nation are in general corrupt, which is the Cause that they have done abominable Works, and there is none very scarcely that do's Good.* 2 *But contrary to such their wicked Opinion, the Lord has all along look'd down from Heaven upon the Children of Men, particularly on those now in Rebellion against God and me,*

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me, to see if there were any to be found among them, that did or would be brought to understand their Duty, and so seek God and return to their Duty to me. 3 But they are all gone aside so far, they are all together become filthy or wicked to such an abominable Degree, that there is none to be found among the said Rebels, that do's or has so much Good in him, as yet to betink himself of his Duty to God and me, no not one. 4 Have all the workers of Iniquity no Knowledge? i. e. surely they have no sense of Religion, who eat up my People, as they eat Bread, i. e. thus destroy my faithful Subjects without any Remorse; and therefore whatever outward shew of Religion they make to serve their Turn, they call not truly upon the Lord. 5 The time I still trust will come, that * they shall be in great fear of due Punishment for what they do: for God is a constant Defender in or to the Generation of the Righteous. 6 And will I trust shew himself so now the more, for that you Rebels have sham'd, i. e. laugh'd at as imprudent and so shameful the Counsel of the Poor, i. e. the honest and pious Resolution of that small and so despicable Party of my Subjects, that have kept Faithful to me, because the Lord is his Refuge, i. e. he in whom I and my Adherents still wait on for Deliverance and Safety. 7 O that the Lord pleased that the Salvation of Israel, which we patiently wait for, were come out from him, or brought about by his Providence, to whom I have erected a Tabernacle for a special Place of his Presence in mount Zion! when the Lord brings back us who are fled to the East of Jordan, which Flight may be esteem'd as (o) the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad, i. e. there shall be an universal Joy in all the Tribes, those of Israel as well as those of Judah.

PSALM XV.

A Psalm of David, which he probably compos'd after his Return to Jerusalem upon the Defeat of Absalom and his rebellious Party; and therefore admonishes herein the Israelites to live better for the Future, instructing them, who only were to be esteem'd truly Pious or the faithful Servants of God.

Lord, who shall be judg'd by thee worthy to abide in thy Presence for ever in Heaven, of which thy Tabernacle here on mount Sion is a Resemblance? who shall dwell for ever in Happiness in the Regions above, whereof thy holy Hill is a Type? 2 I hear thee methinks answer, Not every one descended from Abraham, and that offers me Sacrifices, and observes the outward Rites of the Law; but he that walks uprightly in all other respects, and works Righteousness, and speaks the truth in his Heart. 3 He that backbiteth not with his Tongue, nor doth evil to

ANNOTAT.

(o) The Hebrew word signifying Captivity, do's also signify any great Distress, as Job. 42. 10. and Judg. 18. 30, 31.

his

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his Neighbour, nor taketh up a Reproach against his Neighbour. 4 In whose Eyes a vile or wicked Person is contemn'd, so as never to court his Favour by complying with any of his wicked Designs, be he never so great or powerful: but on the contrary he honours them that fear the Lord: he that sweareth or promises by Oath to do a thing, and do's accordingly tho' it be to his own Hurt, and changeth not, i. e. breaks not his Oath. 5 He that puts not out his Money to Usury (p) to any poor Brother Israelite, God having forbid Usury in this Case: nor takes any Bribe or Money as a Reward for his acting against the Innocent. He that doth these things, shall never be mov'd, i. e. is truly Pious, and shall never fail of God's Favour.

P S A L M XVI.

Michtam or a most excellent Psalm of David, as containing not only admirable expressions of his Confidence in God, tho' forced by Saul to fly into foreign Countries, but also a Prophecy of Christ's Resurrection from the Dead, v. 10, 11.

Preserve me, O God: for in thee do I put my trust. 2 O my Soul, thou hast said unto the Lord, Thou art my Lord, and wilt still protect me I trust, tho' my Goodness extends not to thee, i. e. I can do nothing strictly to merit or requite thy Favour. 3 But when I am by thee brought to the Throne, I shall then be able, and accordingly will use my Power, to do Good to the Saints or truly Pious that are in the Earth or Land, and to such the most truly excellent Persons, in whom chiefly as to Mankind is all my Delight. 4 Their Sorrows shall be multiplied, i. e. I shall likewise use then my Royal Power to subdue those neighbouring Nations, that * offer to another God besides thee. And tho' I am now forced to stay among such, yet their Drink-offerings of the Blood, whether of Men or Beast, will I not offer, nor take up their Names, i. e. the Names of their Gods into my Lips, i. e. I will no way join in their Idolatrous Worship, either by offering to or swearing by their Gods. 5 The Lord only will I serve, who is or has appointed to me a Kingdom for the Portion of mine Inheritance, and of my Cup or Reward: thou maintainest or shalt maintain my Lot or Title to the said Kingdom. 6 The Lines are fallen, i. e. the said Kingdom is appointed unto me in pleasant Places or a pleasant Country; yea, I have a goodly Heritage. 7 I will bless the Lord, who has given me Counsel or Prudence so to order my self hitherto, as that my Enemies have not been able to surprize me: my Reins also instruct me in the Night-seasons, i. e. when I have been quite in the Dark or Ignorant what Measures I had best take, the Lord has then secretly inspir'd into my Mind, or directed me, so to act as has prov'd most successful for me. 8 Thus has the Lord rewarded me, for that I have set the Lord

(p) See Deut. 23. 19, 20.

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always before me, *i. e.* have rely'd humbly on his Aid as always present to assist me, and therefore also I have behav'd my self Religiously as always before him. And because he is thus always at my Right hand to protect me, I shall not be mov'd or fail of my Expectation. 9 Therefore my Heart is glad, and my Tongue, which is the Glory of Man above Brutes, as in other respects so in this, *viz.* that therewith we are able to set forth the Glory of God, rejoices: my Flesh also shall rest in hope, tho' my Condition at present be so low. 10 For thou wilt not leave my Soul in Hell, *i. e.* in this low Condition always: neither wilt thou suffer me, whom thou hast appointed to be thy Holy One, *i. e.* Anointed or King over Israel, to see Corruption or be destroy'd by Saul. 11 But I am for the Reason just aforementioned assur'd, that thou wilt shew me the Path of Life, *i. e.* shew me some way how to escape out of all Dangers that befall me, out of an Intention of Saul to binder me from Coming to the Throne; and that thou wilt in thy Good time bring me to the Throne according to thy Promise, and so recompense my patient Sufferings for the present with fulness of Joy: for in thy Presence is fulness of Joy, at thy Right hand there are Pleasures for evermore, *i. e.* Thou art the Almighty and everlasting Dispenser of all true Joy and Happiness. And what I have said from v. 8. inclusively, I speak Prophetically also of the Great King and my Promised Seed, *viz.* Christ, in whom the like shall be verifi'd. For as he during his State of Humiliation here on Earth, shall set thee always before him, and trust in the Divine Protection &c. so tho' he shall be put to Death, yet shall he not continue in the Grave so long as to Corrupt; but shall be raised to Life on the third day, and after that ascend into Heaven, there to Reign at thy Right hand in full and endless Joy and Pleasure.

P S A L M XVII.

A Prayer of David, wherein humbly representing his Innocency as to what he was accused of, probably of seeking Saul's Life and so the Kingdom, he beseeches God to grant him Deliverance from his Calumniators and Persecutors.

Hear the right, O Lord, attend unto my Cry, give ear unto my Prayer that goeth not out of feigned Lips, *i. e.* Lips that have dissembled either with thee or Saul. 2 Let me be deliver'd from my Enemies, that they may see, that my Sentence, *i. e.* thy Sentence in favour of my Cause is come forth from thy Presence: let them be convinc'd that thy Eyes behold the things that are equal. 3 Thou hast prov'd mine Heart, thou hast visited me in the Night, *i. e.* thou seest and knowest my Designs in Secret, thou hast tried me, and shalt find nothing shall make me think of unlawful means for my Preservation. I am purposed that my Mouth shall not transgress by speaking any thing contrary to my Thoughts, or encouraging

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*couraging any others to side with me in any unlawful manner. 4 Tho' concerning the Works of Men, i. e. as to what others are wont to do in like Circumstances, I know 'tis usual not to stick at any means for Self-preservation: but by means of the respect I have to the Words of thy Lips or thy Commands, I have kept me from the Paths of the Destroyer, i. e. from following others in using violent and murdering Practices for my own Safety. 5 Hold up by thy Grace my Goings in thy Paths, that my Footsteps slip not, by transgressing any of thy Commands. 6 I have call'd upon thee, for thou wilt hear me, O God: incline thine Ear unto me, and hear my Speech. 7 Shew thy marvellous loving Kindness, O thou that savest by thy Right hand them which put their trust in thee, from those that rise up against them. 8 Keep me with the like tender Care, as we are wont to keep or defend that most tender part the Apple or Pupil of the Eye: hide me under the shadow of thy Wings, i. e. protect me by thy Providence, as an Hen is wont to protect her Chicken from ravenous Birds that hover over them to destroy them, by sheltering them under her Wings: 9 Thus keep and protect me, I say, from the Wicked that oppress me; from my deadly Enemies, who compass me about. 10 They are inclosed in their own Fat, i. e. they have thriven so well and long in their evil Courses, that they are fat or full both as to Flesh of Body and Worldly Estate or Riches: insomuch that with their Mouth they speak proudly, i. e. stick not to say, that notwithstanding the Promises thou hast given me of being one day King over thy People, yet they shall hinder it. So Proud has their present Success made them. 11 For indeed they have now compassed us in our Steps, i. e. have now beset me and mine in such a manner, as seems impossible for us to escape them: they have set their Eyes to *cast me down to the Earth, i. e. they have me now in their View, and so they think themselves sure of seizing me, and destroying me: 12 like as a Lion that is greedy of his Prey, which he has in his sight, and as it were a young Lion lurking in secret Places. 13 Wherefore it being impossible for me to escape them without thy special Providence, Arise, O Lord, disappoint him, i. e. Saul my chief Enemy in the certain Expectation he now has of destroying me, and thereby cast him down, i. e. deject him so as never more to entertain hopes of destroying me: deliver my Soul from the Wicked, which is thy Sword, i. e. which thou hast seen fit to permit to wound me sorely, so as to endanger my Life as if I had been run thro' with a Sword; so closely do they now encompass me. 14 Deliver me, I say, from these wicked Men, which are the Instruments of thy Hand, O Lord, to correct me for my Good; from these Men of the World, which have no Concern for any thing further, but that their Portion in this Life may be Plentiful, and whose Belly, accordingly in thy just Judgment, thou fillest with thy hid Treasure, i. e. givest them abundance of Riches, or Gold and Silver &c.*

*dug out of the hidden parts of the Earth or Mines: they are also full of Children, or have a numerous Posterity, and leave the rest of their Substance, or remainder of their Estates, after they have provided in a plentiful manner for their elder Children, to such of their Children as are Babes at their Decease. 15 However I by no means envy them this temporal Prosperity, it being all their Reward they are to expect or reap from their Wickedness. But as for me, I will wait to behold thy Face, or see thy Favour to me, in or by pursuing a steady Course of Righteousness: and I doubt not but I shall be satisfied fully in my Expectation, when * thy Glory, i. e. Glorious Power shall awake for me, i. e. when thou shalt vindicate my Cause in a Glorious, and also so Unexpected manner, as if thou hadst been asleep all the while I was oppress'd, and wast then newly awaked out of the said Sleep.*

P S A L M XVIII.

To the Chief Musician, a Psalm of David, the great or special Servant of the Lord, being by his immediate Appointment made his Vice-gerent or King over his People Israel, who spake unto the Lord the Words of this Song (pp) as they here stand in this Psalm, in the day or some time after that the Lord had deliver'd him from the hand of all the neighbouring Nations that were his Enemies, and from the hand of Saul, whom David out of respect would not number with his Enemies; tho' he persecuted him and sought his Life, but distinguishes him particularly from them. * Namely he said,

I will love thee, O Lord, from whom comes my Strength. 2 The Lord is my Rock, and my Fortrefs, and my Deliverer: my God, my Strength, in whom I will trust, my Buckler, and the horn of my Salvation. 3 I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine Enemies. 4 The sorrows of Death, i. e. so great Sorrows as brought me almost to Death, compassed me; and the Floods of ungodly Men, i. e. Troops of ungodly Men that came upon me, like a Flood that would sweep me away, made me afraid. 5 The sorrows of Hell, i. e. such as had almost brought me to the Grave, compassed me about: the snares of Death prevented me, i. e. my Enemies came on

A N N O T A T.

(pp) 'Tis not reasonably to be doubted, but that after David had first made this Psalm, he review'd it, and made some small Alterations in it, which is the reason of the small Differences between this Psalm as it stands here, and as it stands in 2 Sam. 22. That it stands here, as it was alter'd on his last Review of it, is sufficiently evident from its being here directed to the Chief Musician, as now intended for Publick use; whereas in 2 Sam. 22. nothing is said of its being directed to the Chief Musician; and therefore it is probable, that it is there set down, as it was for some time used by David for his own Private Devotion. The Differences here and 2 Sam. 22. are not material enough to be insisted on.

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so of a sudden that I had not time to escape them by Flight. 6 In this my Distress I call'd upon the Lord, and cried unto my God: he heard my Voice out of his Temple, *i. e. Sanctuary or Heaven,* and my Cry came before him, even into his Ears. 7 For then he presently sent a most dreadful Tempest of Thunder and Lightning (together with an Earthquake) against my Enemies, so that the Earth shook and trembled; the Foundations also of the Hills moved, and were shaken, because he was wroth with my Enemies. 8 There went up a Smoke out of his Nostrils, and Fire out of his Mouth devoured: Coals were kindled by it, *i. e. a Smoke attended the Lightning, and the Flashes were such as set things on fire and burnt them to Coals.* 9 He bowed the Heavens also and came down: and Darknes was under his Feet, *i. e. there was a visible Appearance of his Divine Presence, like to that in the Cloudy Pillar at the Red Sea and on mount Sinai, for he came down from Heaven in a thick Cloud under him and encompassing him like a bent Bow.* 10 And he rode upon a Cherub, *i. e. he was attended and as it were carried by Angels as in a Chariot,* and did fly or move very swiftly; yea, he did fly upon the Wings of the Wind, *i. e. did move as swift as the Wind, and a very rapid strong Wind did accompany this his Descent.* 11 He made Darknes his secret Place: his Pavilion round about him were dark Waters, and thick Clouds of the Skies, *i. e. he and all his heavenly Attendance were environ'd in thick dark Clouds.* 12 At the Brightness that was before him, *i. e. at the Lightning which frequently appear'd,* his thick Clouds pass'd away, *i. e. the dark Clouds for some time disappear'd, and then follow'd or accompanied Storms of Hail-stones, and things were set on fire as if they had been Coals of Fire.* 13 The Lord also thundred in the Heavens, and the Highest gave his Voice or made his Enemies to hear his terrible Voice, which was accompanied (as afore) with Hail-stones and Coals of Fire. 14 Yea, he sent out these Hail stones as his Arrows let to fly against my Enemies, and so scatter'd them; and he shot out Lightnings, and discomfited them. 15 So violent was the Earthquake, that then in some places the subterraneous Chanals of Waters were or might be seen, and the Foundations of the World or the depths of the Earth were discover'd: at thy Rebuke, O Lord, at the blast of the Breath of thy Nostrils. 16 Thus he sent me help from Above, he sav'd me when I was just ready to perish by my Enemies, as if he had took me by my hand, and he had drew me out of many or great Waters, that were ready to drown me. 17 Thus he deliver'd me by his signal Providence and Help, from my strong Enemy, and from them which hated me: for they were too strong for me to withstand with my Forces. 18 They prevented me in the day of my Calamity: but the Lord was my Stay. 19 He brought me forth also into a large Place, *i. e. into a state of Liberty or Freedom from my Enemies:* he deliver'd me, because

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cause he delighted in me. 20 The Lord rewarded me according to my Righteousness, both as to what Saul and his Party falsely accused me of, and also as to my sincerely adhering to his true Religion in opposition to Idolatry, whereof my other Enemies were guilty: according to the cleanness of my Hands or Innocence in these respects he has recompensed me. 21 For I have kept the Ways of the Lord, and have not wickedly departed from my God. 22 For all his Judgments were before me, and I did not put away his Statutes from me. 23 I was also upright before him; and I kept my self from mine Iniquity, *i. e. as to the treasonable Designs charg'd upon me by Saul and his Party, and as to any Idolatry whereof my other Enemies were guilty.* 24 Therefore hath the Lord recompensed me according to my Righteousness, according to the cleanness of my Hands in his Eye-sight. 25 With the Merciful thou wilt shew thy self merciful, with an upright Man thou wilt shew thy self upright. 26 With the Pure or Faithful thou wilt shew thy self pure or faithful; and with the Froward thou wilt shew thy self froward, *i. e. thou wilt destroy such as use Evil means by the very means they make use of to obtain their Ends.* 27 For thou wilt save the afflicted People; but wilt bring down high Looks. 28 For thou wilt light my Candle: the Lord my God will enlighten my Darkness, *i. e. wilt or hast brought me out of a calamitous State to Royal Greatness and Splendor.* 29 For by thee I have run or broke thro' a Troop of my Enemies; and by my God have I leap'd, *i. e. my Men scal'd a Wall, which 'twas thought none could scale, such as the Wall of Fort Zion, (2 Sam. 5. 6, &c.)* 30 As for God, his Way is perfect: the Word of the Lord is tried: he is a Buckler to all those that trust in him. 31 For who is God save the Lord? or who is a Rock save our God? 32 It is God that girds or endues me with Strength and Courage, and makes my Way perfect, *i. e. removes all Obstacles in my Way to the compleating my Conquests.* 33 He makes my Feet swift like Hinds feet to pursue my Enemies, and lets me upon my high Places, *i. e. enables me or my Men to get up high and craggy Places to take my Enemies.* 34 He teaches my hands to War, *i. e. gives me Strength and Dexterity,* so that a bow of Steel is wrested out of my Enemies hand, and broken by my Arms. 35 Thou hast also given me the Shield of thy Salvation, *i. e. saved me as with a Shield:* and thy Right hand hath holden me up, and thy Gentleness or Goodness has made me great. 36 Thou hast enlarged my Steps under me, that my Feet did not slip, *i. e. in my greatest Straits thou hast open'd a Way for my Escape.* 37 I have pursu'd mine Enemies, and overtaken them, neither did I turn again till they were consum'd. 38 I have wounded them that they were not able to rise: they are fallen under my Feet. 39 For thou hast girded me with Strength unto Battle: thou hast subdu'd under me those that rose up against me. 40 Thou hast also given me the Necks of mine

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mine Enemies, that I might destroy them that hate me. 41 They cried, but there was none to save them: even unto the Lord, but he answer'd them not. 42 Then did I beat them small, *or till they were as weak as the Dust before the Wind: I did cast them out, or made them as contemptible as the Dirt in the Streets.* 43 Thou hast deliver'd me from the Strivings of the People, *viz. of Israel and Judah about a Successor to Saul, and made me King over all the Tribes, and afterwards deliver'd me from dangerous Rebellions against me:* and thou hast made me the Head or Sovereign in Chief of the Heathen neighbouring Nations: a People whom I have not known formerly, shall or do now serve me. 44 As soon as they hear of me coming against them, they shall or did obey me as their Sovereign Lord: the Strangers or foreign Nations shall or did submit themselves unto me. 45 The Strangers shall or did fade away, *i. e. trembled and fell like wither'd Leaves,* and be afraid so as to come out of their close Places or strong Holds and surrender themselves. 46 The Lord lives for ever, and so will, *I trust,* preserve and prosper me as long as I live my self, and therefore blessed be my Rock, and let the God of my Salvation be exalted. 47 It is God that avengeth me, and subdueth the People under me. 48 He delivereth me from mine Enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent Man, *viz. Saul.* 49 Therefore will I give thanks unto thee, O Lord, *even when I am among the Heathen that I have subdued,* and sing praises unto thy Name. 50 Great Deliverance giveth he to his King: and sheweth mercy to his Anointed, to David, and *I trust will shew* to his Seed for evermore.

P S A L M XIX.

To the Chief Musician, A Psalm of David, *setting forth how the Works of the Creation, especially the Heavens, plainly teach all Mankind the Knowledge of God; and that the Israelites were still more clearly taught so by the Law given them from God.*

The Heavens declare the Glory of God; and the Firmament sheweth his Handy-work. 2 *The Return of the Sun from one day unto another day in effect utters Speech or tells us that there is a God, who has order'd such a constant Revolution; and the like Return of the Moon or Stars or Darkness from one night unto another night shews or teaches us the same Knowledge of an Alwise and Almighty Creator.* 3 *This is taught or made known to us by the Heavenly Bodies in such a manner, as that there is no Speech or Language, where in effect their Voice is not heard, i. e. where by them may not be understood or learn'd the Being of God.* 4 *Their Line or Course go's out thro' all the Earth, and by such their regular Course as by Words they teach Men that there is a God, even from one End to the other End of the World. In them, i. e. the Heavens he*
has

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has set a Tabernacle or Place for the Sun, *the chiefest of the heavenly Lights*: 5 which is as gay and glorious every Morning, as is usual for a Bridegroom to be decked coming out of his Chamber; and looks so Cheering and Pleasant as if he rejoyces, as a strong Man, to run * his daily Race. 6 His going forth is from the End of the Heaven, and his Circuit unto the Ends of it: and there is nothing hid from the Heat thereof. 7 And as the Heavens thus teach Men the Knowledge of God, so we Israelites are more clearly taught the same by the Law of the Lord, which is a more perfect Light to guide us than the Sun it self, converting, or a sufficient means to convert the Soul of any well-dispos'd Person, so as to rule himself thereby: the Testimony of the Lord's Will given in the said Law is sure or most certainly true, making or tending to make Wise as to Religion the Simple or Misguided in that Respect. 8 The Statutes of the Lord are right, rejoycing the Heart upon a due Observance of them: the Commandment of the Lord is pure, enlightning the Eyes, *i. e. Understanding*. 9 The Fear or Worship of the Lord prescrib'd in his Law is clean from all Mixture of Superstition and Profaneness, enduring for ever as to the Essentials of it: the Judgments of the Lord, whereby we ought to direct our Actions, are such as require our Actions to be True and Righteous altogether. 10 More to be desired are they than Gold, yea, than much fine Gold, as making us more Happy: sweeter also or more grateful are they and beneficial to the Welfare of our Soul, than Hony, and or even than Hony suck'd or newly run out of the Hony-comb is to the Taste and Welfare of the Body. 11 Even by them is he that is thy faithful Servant warn'd of his Duty, and in keeping of them there is great Reward. 12 But our Unhappiness is that such is the frailty of our Nature, and want of strict Care, that who can understand his Errors or tell how oft he do's amiss in smaller matters? therefore cleanse thou me from, *i. e. pardon all my secret or unobserv'd Faults or Failings upon this my general Confession of and Repentance for them, which is all I can do in this Case*. 13 But in a more especial manner I pray thee by thy Grace to keep back thy Servant also from wilful or deliberate and so presumptuous Sins; or if I at any time fall into such a Sin, let them not have Dominion over me, *i. e. let me not continue therein Impenitent, as one under the Dominion of Sin*: then notwithstanding my many bare Infirmities or human Frailties, shall I be esteem'd by thee as Upright, and I shall be esteem'd as Innocent from any great Transgression. 14 Let these the Words of my Mouth or Prayers, and which proceed from or are accompanied with the Meditation or Thoughts of my Heart be acceptable in thy sight, O Lord, my Strength, and my Redeemer.

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P S A L M XX.

To the Chief Musician, a Psalm of David, *composed by him for the People to use as a Prayer to God for his good Success in some great Expedition.*

The Lord hear *the Prayers of thee, our King*, in the day of Trouble or Battle against *thy Enemies*: the Name or Power, Goodness, &c. of the God of Jacob defend thee. 2 Send thee *this Help upon his bearing this Prayer offer'd up to him by us, his and thy People*, from the Sanctuary, and strengthen thee according to *this our Prayer offer'd up to him out of his Sanctuary on mount Zion*. 3 Remember all thy Offerings, and accept thy Burnt-sacrifice. Selah. 4 Grant thee according to thine own Heart, and fulfil all thy Counsel. 5 We will rejoyce in *an humble Hope of such thy Salvation or Safety vouchsafed by God unto thee*; and in the Name of our God we will set up our Banners, *i. e. we will courageously advance against our Enemies; hoping as afore, and praying that the Lord will fulfill all thy Petitions*. 6 Nay now know I, or am well assur'd by what God has done already for him in advancing him to the Throne, that the Lord saves or will continue to save his said Anointed or King: he will hear him from his holy Heaven, and will protect him with the saving Strength of his Right hand. 7 Of our Enemies Some trust in Chariots, and some in Horses: but we will remember, as what we put our chief Trust in, the Name of the Lord our God. 8 They are brought down, and fallen, but we are risen, and stand upright. 9* Lord, save the King, and hear us when we call or pray unto thee so to do.

P S A L M XXI.

To the Chief Musician, a Psalm of David, *composed by him for the People to use, as a Form of Thanksgiving to God, probably for the Victory they pray'd for in the foregoing Psalm. As Christians, so many of the Hebrews themselves, apply this Psalm to the Messiah, there being several Particulars in it, which were more Literally fulfill'd by Christ than David, and therefore are reasonably to be understood in the strictest Sense as truly Prophetical of Christ in respect of the said Circumstances, rather than fully Verify'd in the Person of David.*

The King shall joy in thy Strength, which thou, O Lord, hast vouchsafed him lately against his Enemies, according to our Request Psal. 20. and in this thy Salvation or Preserving of him and his People, how greatly shall he rejoyce! 2 Thou hast given him his Heart's Desire according to our Petition Psal. 20. 4. and halt not withholden the Requests of his Lips. Selah. 3 And no wonder, for thou preventest or art wont to prevent him with the Blessings of thy Goodness, in giving him more than he desires or thinks of: Thus for instance, Thou settest a Crown of pure Gold on his Head, *i. e. didst at first advance him to the Crown, which he never*
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thought of, and hast since given him Promises in relation thereto, which likewise he never thought of. 4 Thus again for instance, Being in danger of Life thro' Saul, he asked only the safety of his own Life of thee, and thou gavest it to him, and not only that, but also a free Promise of the Kingdom over thy People Israel literally so call'd, at least some Part of them, to continue in his Posterity for ^{*}even length of Days or many Generations; and also a free and much more gracious Promise of the Kingdom over thy People Israel mystically so call'd, i. e. thy true Church under the Gospel, or over all true Christian Believers, to be continued in his Posterity, in the Person of the Messiah or Christ, even for Ever and Ever. 5 His Glory is great in the World by means of this thy Salvation or preserving him from Enemies too strong for him, as to number of Forces and the like Humane means. Hereby extraordinary Honour and Majesty hast thou laid upon him, as thou shalt do in the Highest manner, even literally speaking, upon the Messiah or Christ, that shall descend of him. 6 For thou hast made him most blessed for Ever, whereby as may be denoted, according to the Import frequently of the Hebrew Expression, For many Generations, is to be understood God's Blessing the Successors of his Posterity in the Kingdom of Judah for David's sake; and as the said Expression, For ever, is taken literally or in the highest Sense, so it can be understood only of David's being the Ancestor of the Messiah; in whom all the Nations of the Earth should be Blessed for Ever: Thou hast made him exceeding glad with thy Countenance or Favour, now, as often afore. 7 And no wonder, for the King trusteth in the Lord, and thro' the Mercy of the most High, he shall not be mov'd. 8 Thy hand shall find out all thy as well as his Enemies, thy Right hand shall find out those that hate him, and thereby thee whose Anointed he is, or King by thy Appointment. 9 Thou shalt make them to perish as certainly as if they were cast into a fiery Oven in the time of thine Anger, i. e. when thou seest fit to shew thy Anger against them: the Lord shall swallow them up, i. e. utterly consume them, as a Prey swallow'd up by a ravenous Beast or Bird, in his Wrath, and or, that is, his Wrath as the Fire shall devour them. 10 Their Fruit or Posterity shalt thou destroy from the Earth, and their Seed from among the Children of Men. 11 For they intended Evil against thee, by intending to destroy him whom thou hast appointed for King: they imagin'd a mischievous Device, which they are not able to perform. 12 Therefore shalt thou make them turn their Back, when thou shalt make ready thine Arrows upon thy Strings, against the Face of them, i. e. thou shalt vanquish and destroy them and all their Designs, when thou seest fit to execute thy Divine Vengeance against them. 13 And forasmuch as such thy Vindication of thy self and thy Anointed will be a Great means to induce Men to Believe and Rely on thee for Protection &c. we therefore pray thee, Be

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Be thou exalted, Lord, in thy own Strength, *i. e.* exalt thy self in the Minds and Esteem of Men, by thus exerting thy Power to vindicate thy self and thy appointed King: so will we have still more Reason to sing and praise thy Power. And all contain'd from v. 6. inclusively, may well be understood in a much higher Sense, of God's making the blessed Jesus, his Anointed in the highest manner or CHRIST, exceeding glad as Man with his Countenance, or placing him at his Right hand in Heaven after his Ascension: and after that God's finding out and destroying the obstinate and obdurately Unbelieving Jews; as he will do at the End of the Word all other obstinate and impenitent Sinners, or Rebels and Enemies to Christ.

P S A L M XXII.

To the Chief Musician upon or concerning David's being persecuted by his Enemies, as Aijelet Shabar, or an Hind of or in the Morning is pursu'd by Hunters: a Psalm of David, wherein he describes his Afflictions by several Expressions, which can be understood only Metaphorically of himself, but Literally and Prophetically of Christ.

My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from acting as if thou hearest the words of my Roaring or earnest Prayers? 2 O my God, I cry in the Day-time, but thou dost not help me, as if thou hearest not; and in the Night-season, and am not silent. 3 But notwithstanding I know and acknowledge that thou art Holy, *i. e.* most just and faithful to thy Promises, and therefore dost bear me and wilt deliver me in thy good time, O thou, my God, that inhabitest or partakest daily of the Praises of Israel, as for other reasons, so particularly for thy many Deliverances vouchsafed unto them by thee formerly. 4 For our Fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were deliver'd: they trusted in thee, and were not confounded. 6 But I am so disappointed of my Expectation of thy Help after having waited for it as our Fathers did, that my Enemies are ready to treat me as a Worm by treading me under their Feet, and no Man: a Reproach of Men, and despis'd of the People. 7 All they that see me, laugh me to scorn: they shoot out the Lip, they shake the Head, saying, 8 He trusted on the Lord, that he would deliver him: let him deliver him, * if he delight in him. Which Things and very Words contain'd v. 7, 8. were exactly and literally fulfill'd in or toward Christ at his Crucifixion by the Jews. 9 But All this shall not cast me into utter Despair, since thou hast granted me as great or greater Deliverance, without my Asking or so much as Knowledge of it: for thou art he that took me out of the Womb: thou keep me in Safety, when I was upon my Mother's Breasts: 10 I was cast upon thee, *i. e.* 'twas thy Providence that did preserve me, from the Womb:

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thou art my God from my Mother's Belly. 11 Be not far from me, for Trouble is near; for there is none other able to help me out of this my Distress. 12 For many are my Enemies, that like mad Bulls have compassed me; and also strong are my said Enemies, like fat Bulls of Bashan, that have beset me round. 13 They are as earnest and ready to destroy me, as if they gaped upon me with, i. e. held open their Mouths to devour me, as a ravening and a roaring Lion opens his Mouth, when he is going to eat his Prey. 14 Hereupon my Consternation is so great, that I am pour'd out like, i. e. as weak as Water, and all my Bones are as if they were out of Joynt, so far are they from having any Strength in them: my Heart is like Wax, that is, it is melted as it were with Fear, in the midst of my Bowels, as Wax is melted with Fire. 15 My Strength is gone, my Body being with Trouble dried up like a Potsherd: and my Tongue cleaveth to my Jaws; and thou hast brought me into the dust of Death, i. e. I am as one just ready to dy. 16 For my Enemies, like greedy Dogs, after they have hunted down an Hind or the like, have compassed me round to destroy me: more plainly the Assembly of the Wicked have inclosed me: and as Hounds are wont to pierce or tear with their Teeth the Legs of the Game they have hunted down, if they can come at them, or as being wont to be given to them by the Huntsman; so they that are my Enemies, may be said to have pierced my Hands and my Feet in their Minds, so sure do they make of quickly getting me into their Power. And the Jews shall hereafter actually and literally pierce the Hands and Feet of Christ, by Nailing him to the Cross. 17 I may tell all my Bones, so much is my Flesh consum'd with Sorrow; they that have known me formerly and now happen to see me, tho' not my Enemies, look and stare upon me, so strangely am I alter'd. 18 They that are my Enemies, make so sure of me, that they aforehand agree to part my Garments among them, and cast Lots upon my Vesture to shew which shall have it. And the like shall be actually done, as to the Garments and Vesture of Christ at his Crucifixion. 19 But be not thou far from me, O Lord; O my Strength, haste thee to help me. 20 Deliver my Soul from the Sword: my Life, which is the * only thing left me, from the Power of my Enemy, who like a Dog would devour me. 21 Save me from the Lion's Mouth, i. e. my Enemies Malice: for thou hast heard me and deliver'd me from the horns of the Unicorns, i. e. from other my Enemies as strong or stronger than these at present, which makes me trust thou wilt do so now. 22 I will declare thy Name, i. e. thy Goodness and Power hereupon unto my Brethren: in the midst of the Congregation will I praise thee. And as David did this Psal. 18. so our Saviour did it by his Apostles, (Hebr. 2. 12.) who preach'd his Resurrection &c. every where, to the Praise and Glory of God's Grace. 23 I will call on all devout Persons to join with me in praising God after this manner: Ye that fear the Lord,

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Lord, praise him; all ye Seed of Jacob, glorify him; and fear him, all ye the Seed of Israel. 24 For he hath not despised, nor abhorred the Affliction of the Afflicted: neither hath he hid his Face from him, but when he cried unto him, he heard. 25 My praise shall be of thee in the great Congregation: I will pay my Vows before them that fear him. 26 The Meek, *that patiently endure Affliction for God's sake or in submission to his Will, tho' they suffer Hunger for a time, shall be restor'd to such a prosperous State, that they shall eat and be satisfied: they shall praise the Lord that seek him; your Heart shall live or have cause to rejoyce for ever.* 27 All the ends of the World shall *by the preaching of the Gospel be made to remember, or know again and aright the Goodness and Power of God, and hereupon shall turn unto the Lord from their Idolatry: and all the Kindreds of the Nations shall worship before thee, i. e. become Subjects of Christ.* 28 For the Kingdom of the whole Earth is design'd to be the Lord's or Christ's: and he is to be the Governour among or over all the Nations. 29 All they that be Fat or Great upon Earth, shall then think it an Honour as well as their Duty to eat or partake of the Christian Sacrifice or Lord's Supper, and thereby in a special or highest manner worship God: also all they that go down to the Dust, *i. e. are in a low Condition or even Dying, shall bow before him, i. e. shall think it their Happiness to be Christians; and that for this reason among others, because they shall be duly sensible, that none can keep alive his own Soul, i. e. make himself happy here, and much less hereafter, but only by obtaining God's Favour, and to that end truly serving him and following the Rules of the Gospel.* 30 Thus a Seed of Christians shall arise from Christ or the Preaching of his Gospel, and serve him: and thenceforward only it shall be accounted to the Lord for a Generation, *i. e. Christians only shall be the People or Church of God.* 31 They of this Seed shall come or arise in the World at God's appointed time, and when they are arisen, they shall successively declare his Righteousness or the Gospel unto the People that shall be born in future Ages, that he hath done this, *i. e. how God permitted Christ to be crucified for the Redemption of Mankind, and then rais'd him up from the Dead, and exalted him into Heaven, and sent forth his Apostles and their Successors &c. to preach the Gospel to the End of the World, both as to Time and Place.* All contain'd from v. 27. can be understood of David only in a restrain'd Sense, which being not material, I pass over.

P S A L M XXIII.

A Psalm of David, probably compos'd by him, after God had brought him out of that great Distress, of which he complains in the foregoing Psalm, and settled him in a prosperous Condition.

The Lord is my gracious God, who protects and provides for me, as
a good

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a good Shepherd do's for his Flock; so that I shall not want. 2 He makes me to live Plentifully and Comfortably and Quietly, as do Sheep which by the Care of their Shepherd ly down Quietly as to ravenous Beasts, and Comfortably as being shelter'd by some shade from the Heat of the Day, and when they rise up feed Plentifully in green Pastures: he leads me, i. e. he do's by me as a Shepherd do's by his Flock, which he leads besides or to, not any troubled and so muddy, but the still and so clear Waters. 3 He restores or refreshes and comforts my Soul, when wearied with Affliction: by which Affliction as by one means of Grace, he leads or teaches me to go and keep in the Paths of Righteousness: so that he lets Afflictions befall me for his Name's sake, or out of his free and undeserv'd Grace or Mercy to me. 4 Yea, I am so well satisfy'd of this now, that tho' I walk thro' the valley of the shadow of Death, i. e. fall again into the greatest Dangers, I will fear no Evil thereby finally befalling me, or I will not look on it or dread it as a real Evil: for thou art or wilt still be with me, and thy Rod and thy Staff, i. e. the Assurances I now have of the Continuance of thy Royal Power and Pastoral Care over me, they shall comfort me. 5 Thou preparest, i. e. hast restor'd me to such a prosperous and great Condition, as that I am able to order to be prepar'd or provided a Table before me furnish'd in a most Sumptuous and Royal manner, in the Face of my Enemies, i. e. insomuch that my Enemies, who cannot hinder it, are now most grievously vex'd at such my Grandeur, when they are told of it: thou anointest my Head with Oil, i. e. hast advanced me to the Dignity of a King, and so my Cup runs over, i. e. I enjoy a Royal Abundance or even Superfluity. 6 On the score of such thy extraordinary Favour to me, I am embolden'd to hope, that surely thy Goodness and Mercy shall follow me all the days of my Life: and I will dwell in the House of the Lord for ever, i. e. I will be careful duly and daily to return my Thanks to thee, and to serve thee in all other Respects, as long as I live.

P S A L M XXIV.

A Psalm of David, likely compos'd when he brought the Ark from the House of Obed-edom, and settled it in mount Sion. Which Place he therefore prefers to all the rest of the World; and excites the People, who attended the Ark thither with great Pomp and Solemnity, not to content themselves meerly with that sort of Piety, but to add the Practice of all moral Virtues: that so they might enjoy the Blessings, which might be expected from the Divine Presence with them, and comfortably wait for the Coming of the Messiah. Whose Ascension was represented by the Carrying up of the Ark unto mount Sion, which was a Type of Heaven, as the Ark was of Christ.

The Earth is the Lord's, and the Fulness thereof, or *All that is therein*;

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in; the World, and they that dwell therein. 2 For he hath founded it upon the Seas, and established it upon the Floods, i. e. the great Waters that are contain'd in the Caverns or Bowels of the Earth. 3 But tho' the whole World is the Lord's, yet he has chosen mount Sion for the place of his Ark, the Symbol of his special Presence, which is a peculiar Favour vouchsaf'd to us, for which we ought to be careful to return due Thanks by a truly Religious Worship and Service of him. For who shall be esteem'd worthy by him to ascend unto his Sanctuary on mount Sion the Hill of the Lord? and who shall be fit to stand in his holy Place to do him Service in an Acceptable manner? 4 Not every One that lives in this happy Country, tho' they be chosen to be his peculiar People; but only he that has clean Hands, or free from Murder or Theft &c. and a pure Heart; who hath not lift up his Soul unto Vanity, i. e. has not given himself to Cheating and Lying, nor sworn Deceitfully. 5 He shall receive the Blessing from the Lord, and the Reward of Righteousness from the God of his Salvation. 6 This is the Generation of them that seek him, i. e. Such only are the true People of God, that thus seek thy Face, i. e. the Favour of being admitted into your Communion as to the Worship of the true God, O Children of Jacob. Selah. 7 Let Such as attend the present Solemnity of bringing the Ark into the Sanctuary and Tabernacle, say with me, Lift up your Heads or be ye Open, O ye Gates of the Sanctuary, and be ye lift up, ye everlasting Doors, i. e. ye Doors of the Sanctuary where the Ark is to have its settled Residence for all future Generations, or as long as it shall continue in Being; and the Ark, the Symbol of the special Presence of the King of Glory shall come into the Tabernacle. 8 If it be ask'd, Who is this King of Glory? I answer, the Lord strong and mighty, the Lord mighty in Battle. 9 And the more to shew our Joyfulness hereat, let us repeat much the same again, Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in. 10 Who is this King of Glory? the Lord of Hosts, he is the King of Glory. Selah. Which Canticle or short Song is also very applicable to the Heavens, in respect of Christ's one day ascending thereinto.

P S A L M XXV.

A Psalm of David, compos'd likely after the Commission of some great Sin, and in some great Distress, viz. after the matter of Urijah, and when Absalom was in Rebellion against him.

Unto thee, O Lord, do I lift up my Soul in Prayer. 2 O my God, I trust in thee, let me not be asham'd: let not mine Enemies triumph over me. 3 Yea, let none that wait on thee be asham'd, or disappointed of their Hope and brought to shame for their Adhering to me: let them be asham'd which transgress without cause, i. e. thus rebel against me
against

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against all Law and Obligations, and without my having done them any Injury. 4 Shew me thy Ways, O Lord; teach me thy Paths, i. e. direct me so to do as that my Actions may be pleasing unto thee, and also as that I may get out of this Distress. 5 Lead me in thy Truth, and teach me, i. e. give me Grace to be as faithful for the future in my Service to thee, as I trust thou wilt be still to me in this my Distress, upon my sincere Repentance: for thou art the God of my Salvation, on thee do I wait for Relief all the day. 6 Remember, O Lord, thy tender Mercies, and thy loving Kindnesses: for they have been ever of old wont to be shewn to true Penitents. 7 Remember not the Sins of my Youth, nor my late and greater Transgressions: according to thy Mercy remember thou me, for thy Goodness sake, O Lord. 8 Good and upright is the Lord: therefore will he teach penitent Sinners to persevere better for the future in the Way of Godliness, rather than destroy them because they have sinn'd. 9 The Meek or Penitent will he guide in Judgment or Righteousness: and the said Meek will he teach his Way. 10 All the Paths or Doings of the Lord are according to Mercy and Truth, unto such as penitently resolve to keep his Covenant, and his Testimonies. 11 I thus repent, and so hope that for thy Name's sake, O Lord, thou wilt pardon my Iniquity. For it is so great, that I can't expect Pardon for it, but thro' thy great and free Mercy. 12 What Man is he that truly fears the Lord? Him upon his true Repentance after the greatest Sin shall he accept, and teach to keep for the future in the Way that he shall choose, for to please God and so bring Comfort to himself. 13 By doing whereof his Soul shall dwell at ease: and his Seed shall inherit the Earth. 14 The secret Counsel and Comfort of the Lord is with them that fear him, especially when they are in need of it: and so he will shew them that he is mindful of his Covenant or Promises to such. 15 Wherefore mine Eyes are ever looking towards the Lord for Relief: for in his good time he shall pluck my Feet out of the Net, or deliver me from the Designs of my Enemies. 16 But however 'tis my Duty earnestly to pray for the same unto him. Wherefore turn thee unto me, and have mercy upon me: for I am desolate and afflicted. 17 The troubles of my Heart are enlarg'd: O bring thou me out of my Distresses. 18 Look upon mine Affliction, and my Pain, and forgive all my Sins. 19 Consider mine Enemies, for they are many, and they hate me with cruel Hatred. 20 O keep my Soul, and deliver me: let me not be asham'd, for I put my trust in thee. 21 Let my Integrity and Uprightness toward them that are causlessly my Enemies, be a prevalent Motive to induce thee to preserve me from them; as also for that I wait on thee by Prayer and an humble Reliance. 22 Lastly, my Deliverance will be a most likely means to redeem or deliver the whole People of Israel, O God, out of all his present Troubles.

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P S A L M XXVI.

A Psalm of David, wherein he appeals to God for a Vindication of his Integrity, as to what his Enemies laid to his Charge.

I appeal to thee to judge me, O Lord, for thou knowest that I have walk'd in mine Integrity, as to the Particulars I am accused of by my Enemies. Wherefore I have trusted also in the Protection of the Lord; and therefore, or on both the foremention'd Accounts, I am sure I shall not slide or be worsted by my Enemies. 2 I am so sure of my foresaid Integrity, that I dare again appeal to thee to examine me, O Lord, and prove me; to try my very Reins and my Heart. 3 For thy loving Kindness is that which I have placed before my Eyes, as the Chief Inducement that can be to do that which is right to all others as well as to thee; and accordingly I have upon the said Inducement walk'd in thy Truth, i.e. have dealt truly and faithfully, as thou commandest, in all those Particulars, wherein I am accused by my Enemies of dealing quite otherwise. 4 I have not sat in Company with vain or false and treacherous Persons, in order to concert Measures against Saul; neither on the other hand will I go in with Dissemblers, i.e. have I join'd with those that flatter Saul in his wicked Actions, particularly that the Crown notwithstanding shall continue in his Family. 5 In general I have hated the Congregation or Company of evil Doers, and will not sit with the Wicked. 6 I will or have not contented my self to wash my Hands meerly by way of Ceremony, before I went to offer thee any Offering; but I have and will wash my Hands in real Innocency, i.e. I have and will endeavour to keep my self Innocent from any sinful or unjust Action, of which the Ceremony of washing the Hands is an outward Token; and so duly prepar'd I have and by thy Grace will continue to compass or come to thy Altar, O Lord; 7 that I may there publish with the voice of Thanksgiving, and tell of all thy wondrous Works toward me. 8 Lord, thou knowest how greatly I have lov'd to frequent the Habitation of thy special Presence in thy House or Tabernacle, and the Place where thy Honour or Glory in a special manner dwells among us, in order to perform all Religious Duties proper to that Place. 9 Wherefore gather not, or I may the better humbly and assuredly trust, that thou wilt not gather or destroy my Soul with Sinners, nor my Life with bloody Men. 10 In whose Hands is, i.e. whose Hands are set to do Mischief: and their right Hand is full of Bribes, in order to induce them to do such Mischief. 11 But as for me, thou knowest as I said afore v. 1, 3, 4. that I have and still by thy Grace purpose to walk in my Integrity: wherefore I trust that thou wilt redeem or deliver me from my Enemies, and therein be merciful unto me, inasmuch as I claim not such thy Deliverance of Merit, but of thy Mercy. 12 My Foot stands in an even place, i.e. notwithstanding all the Assaults

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of my Enemies, I stand firm and unshaken in my Resolutions to adhere to thee my God in faithful Obedience. And agreeably hereto in the Congregations of the People at thy Tabernacle will I publicly bless the Lord for his Deliverance of me, when I shall thereby be enabled or have Opportunity to go to thy Tabernacle; which tho' I have not at present by reason of the unjust Persecution of my Enemies, yet I trust, or rather doubt not but I shall one time have, according to thy gracious Promises made unto me.

P S A L M XXVII.

A Psalm of David, when he was or lately had been in some great Distress.

The Lord is my Light, *i. e.* he that favours and so directs me what is best to be done by me in order to escape or get the better of my Enemies, and so my Salvation or Protector, whom then shall I fear? the Lord is the Strength or Omnipotent Protector of my Life, of whom shall I be afraid? 2 When the Wicked, even mine Enemies and my Foes came upon me to eat up my Flesh, *i. e.* enrag'd with like Desire of destroying me, as savage Beasts are to devour their Prey, they stumbled, *i. e.* miss'd their Aim, and fell, *i. e.* were overcome by me and my Forces. 3 Therefore tho' an Host should encamp particularly against me, or with no other Design than to take away my Life, my Heart shall not fear: tho' War should rise against me, *i. e.* be undertaken with a peculiar Design only to kill me, yet in this special Protection of God mention'd v. 1. will I be so confident, as not to fear their gaining their End. 4 One thing have I formerly and earnestly desir'd of the Lord, and that will I still seek after or desire by Prayer, viz. that I may fall into no such Troubles or Distress, whatever other Troubles befall me, but that notwithstanding I may continue to dwell in my Royal Seat on mount Sion, and so have the Opportunity to go to the House of the Lord, which stands near on the same Mount, all the days of my Life, to behold the Beauty or Delight of the Lord, *i. e.* so to be present at and partake in the Pleasure of Divine Service there most decently perform'd, and to enquire of the Lord in his Temple or Tabernacle for his Directions in any Exigency. 5 For could I but go thither, in the time of my Trouble he shall hide, *i. e.* I should look on my self as safe there as if the Lord hid me in his Pavilion or some impregnable Fortrefs: in the Secret of his Tabernacle shall he hide me, he shall set me up upon a Rock, *i. e.* I should reckon my self as secure in his Tabernacle, as in the most secret or strong place. 6 And now, notwithstanding by my present Distress I am depriv'd of this Happiness, which I look on as the chiefest Evil of my present Troubles, yet shall my Head I doubt not but again be lifted up above, *i. e.* I shall get the better of my Enemies round about me, and return in safety to Jerusalem, and so to the Tabernacle: and therefore will I offer in his Tabernacle Sacrifices

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fices of Joy, I will sing, yea, I will sing Praises unto the Lord. 7 Hear, O Lord, when I cry with my Voice: have Mercy also upon me, and answer me. 8 * Whereas thou hast said, Seek ye my Face, *inviting all to come unto thee, especially in Distress, for supply of their Wants*: My Heart said unto thee, *by way of an obedient and thankful Return*, Thy Face, Lord, will I never cease to seek. 9 Wherefore according to thy *foresaid gracious Invitation*, Hide not thy Face far from me, put not thy Servant away in anger: thou hast been my help, leave me not, neither forsake me, O God of my Salvation. 10 When my Father and my Mother *did* forsake me, *as being neither able to help me, nor daring to stay with me for fear of their own Lives*, then the Lord will *or did* take me up, *as it were into his Arms or Protection*. 11 Teach me thy Way, O Lord, and lead me in a plain Path, *i. e. by thy Grace direct and enable me to continue in a Course of Piety to thee, and by thy Wisdom direct me plainly to the best Course as to my common Affairs for my Safety*, because of my Enemies. 12 Deliver me not over to the Will of my Enemies: for false Witnesses are risen up against me, and such as breath out Cruelty. 13 I had quite fainted under my great and many Troubles, unless I had firmly believ'd to see the Goodness of the Lord to me, in restoring me to a prosperous Condition even here in the land of the Living. 14 Wherefore learn by my Example, whoever thou art, that being a faithful Servant of God fallest into any Trouble, to wait on the Lord: be of good Courage, and he shall strengthen thy Heart, *i. e. support thee under thy Trouble, and in his good time bring thee out of it*. Wherefore, wait, I say, on the Lord.

P S A L M XXVIII.

A Psalm of David, compos'd in some Distress.

Unto thee will I cry, O Lord my Rock, be not silent to me, *i. e. as if thou didst not hear or regard me*: lest if thou be silent to me, I become like them that go down into the Pit, *i. e. I am esteem'd by my Enemies as one abandon'd by thee to Destruction*. 2 Hear the voice of my Supplication, when I cry unto thee: when I lift up my Hands toward thy Tabernacle where is thy Holy Oracle, or the Ark whence thou art wont to speak. 3 Draw or take me not away with the Wicked, and with the Workers of Iniquity: which speak Peace to their Neighbours, but Mischief is in their Hearts. 4 Give them according to their Deeds, and according to the Wickedness of their Endeavours: give them after the Work of their Hands, render to them their Desert. 5 Because they regard not the Works of the Lord, nor the Operation of his Hands, particularly in his former many Deliverances of me, and advancing me even to the Throne, he shall destroy them, and not build them up or support them. 6 Blessed be the Lord, who will continue to bear me; I doubt

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not, as for other reasons, so because he has so often afore heard the Voice of my Supplications. 7 The Lord is my Strength, and my Shield, my Heart trusted in him, and I am helped: therefore my Heart greatly rejoiceth, and with my Song will I praise him. 8 The Lord is also their Strength, *that continue faithful to me their King, and so to God, and, or, to wit, he is the saving Strength of his Anointed or King, and consequently of all such as are faithful Subjects to his King.* 9 However 'tis our duty to beg by Prayer, *that God would be pleased to continue the said Mercy: wherefore we beseech thee, O Lord, to save thy People, and bless thine Inheritance: feed them also, i. e. take care of them as a good Shepherd do's of his Flock, and lift them up for ever, i. e. always give them the better of their Enemies.*

P S A L M XXIX.

A Psalm of David, *likely compos'd after some extraordinary great Thunder, Lightning and Rain, whereby God put the Forces of the Enemies David was then fighting with into such Disorder, that he easily got the Victory; whereupon David exhorts them among others to acknowledge and submit to that God, who sent that Thunder &c.*

Give or ascribe unto the Lord, O ye Mighty or principal Persons, whether among other Nations or among my own People, give unto the Lord Glory and Strength. 2 Give unto the Lord the Glory due unto his Name; worship the Lord in the beauty of Holiness or in his beautiful and glorious Sanctuary. 3 It is the Voice of JEHOVAH, the God or Lord of Israel, that is upon the Waters or heard in the Clouds when it Thunders. For it is the said God of Glory that thunders, it is the said Jehovah or Lord that is upon the many Waters, that are in the Clouds usually at such time. 4 The said Voice of the Lord or Thunder is a powerful Voice: the said Voice of the Lord is a full Token of the Divine Majesty of our God. 5 The Voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Lebanon. 6 He maketh them also to skip like a Calf, *the greatest Trees being sometimes torn in pieces, and so cast up into the Air by Thunder-storms; even the Mountains Lebanon and Sirion to skip like a young Unicorn, i. e. to tremble and leap some parts of them from one place to another.* 7 The Voice of the Lord divideth the Clouds, and so there break out the flames of Fire or Lightning. 8 The Voice of the Lord shaketh the Wilderness: the Lord shaketh the Wilderness of Kadesh. 9 The Voice of the Lord maketh the Travailing pains to come upon the Hinds (and other Creatures) for fear, and so to calve or cast their Young, and discovers or lays open great part of the Forests, the Lightning setting them on Fire or the like. And therefore on account of this his dreadful Power, as well as other Glorious Attributes, in his Temple or Tabernacle do's every one that comes there

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to worship, ſpeak of his Glory. 10 The Lord ſitteth upon the Floods, i. e. orders the Clouds, and dwells in Heaven above them: yea, it is Jehovah or the Lord or God of Iſrael, that ſits or rules in Heaven as King for ever over all the World. 11 Therefore the ſaid Lord will give Strength unto his People, the Lord will bleſs his People with Peace, by ſubduing their Enemies, as long as his People continue to ſerve him faithfully.

P S A L M XXX.

A Pſalm, *that is,* a Song of or made to be uſed at the Dedication of the Houſe of David.

I will extol thee, O Lord, for thou haſt liſted me up, and haſt not made my Foes to rejoyce over me. 2 O Lord my God, I cried unto thee, and thou haſt heal'd me, *i. e. deliver'd me from my Diſtreſs, which may fitly be look'd on as a ſort of Sickneſs.* 3 O Lord, thou haſt as it were brought up my Soul from the Grave, *i. e. reſtor'd me to a prosperous State when there ſeem'd to be no hopes of it left to many:* thou haſt kept me alive, that I ſhould not go down to the Pit. 4 Sing unto the Lord, O ye Saints of his, and give Thanks at the remembrance of his Holineſs, *i. e. his Goodneſs &c. unto me.* 5 For ſuch is his Clemency, that you ſee, when he has juſt cauſe to be angry with his Servants for any Sin, his Anger endures but a moment or very little time upon their Repentance: and that in his Favour thus regain'd by Repentance is Life, *i. e. he delivers thoſe he had afore afflicted for their Sin, out of their ſaid Afflictions: inſomuch that it may be ſaid on this Account, Weeping may endure for a Night, but Joy cometh in the Morning, i. e. God quickly upon their Repentance relieves ſuch as he puniſhes for Sin.* 6 And ſuch was my own Caſe, for in my Proſperity I ſaid, I ſhall never be mov'd; 7 for that Lord, by thy Favour thou haſt made my Mountain to ſtand ſtrong, *i. e. for that I preſum'd I was ſo firmly ſettled in the Throne, which is plac'd in my Palace on mount Sion, that I need not to fear any Diſturbance, eſpecially by reaſon of thy Favour unto me. Out of which Preſumption I was the more eaſily induc'd to fall into a very great Sin: whereupon thou didſt hide thy Face or withdraw thy former Favour unto me, and I was troubled, i. e. permitted by thee to fall into very great Troubles and Diſtreſſes for a juſt Punishment of my Sin.* 8 Hereupon I cried unto thee, O Lord: and unto the Lord I made ſupplication to this effect or purport. 9 What profit is there in my Blood, when I go down to the Pit? ſhall the Duſt praiſe thee? ſhall it declare thy Truth? 10 Wherefore hear, O Lord, and have mercy upon me: Lord, be thou my Helper, ſo as not to let me be deſtroy'd by my Enemies. 11 Accordingly thou haſt heard my Supplication, and turn'd for me my Mourning into Dancing: thou haſt put off my Sackcloth, and girded me with Gladneſs: 12 To the end, that my Glory or Tongue in Gratitude and Return of Thanks

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Thanks may sing praise to thee, and not be silent. And accordingly, O Lord my God, I will give thanks unto thee for ever, i. e. both as long as I live here, and also for ever in the World to come.

P S A L M XXXI.

To the Chief Musician, a Psalm of David, wherein he sets forth his Confidence in God, notwithstanding some grievous Strait he seems to have been then in.

In thee, O Lord, do I put my Trust, let me never be ashamed: deliver me in thy Righteousness. 2 Bow down thine Ear to me, deliver me speedily: be thou my strong Rock, for an house of Defence to save me. 3 For thou art my Rock, and my Fortrefs: therefore for thy Name's sake lead me, and guide. 4 Pull me out of the Net, that they have laid privily for me: for thou art my Strength. 5 Into thy Hand or Protection I commit my Spirit or the safety of my Life: thou hast redeemed or rescued me often from like Distress, O Lord God of Truth. 6 I have hated them that regard lying Vanities: but I trust in the Lord. 7 I will be glad and rejoyce in thy Mercy: for thou hast considered my Trouble; thou hast known my Soul in Adversities; 8 and hast not shut me up into the hand of the Enemy: thou hast set my Feet in a large (q) Room. 9 Have mercy upon me, O Lord, for I am in trouble; mine Eye is consumed with grief, yea, my Soul and my Belly, *having quite lost my Appetite with grief, or being not able to get sufficient Food to support me as is requisite to Nature.* 10 For my Life is spent with grief, and my Years with sighing: my Strength faileth because of thy Punishment of me for mine Iniquity, or else because of the Iniquity unjustly laid to my Charge, and for which I am now persecuted, so that my Bones are consumed. 11 I was or am a Reproach among all mine Enemies, but especially or and even among my Neighbours, and a Fear to mine Acquaintance: they of them that did happen to see me without their Houses any where, fled from me out of Fear lest they should be seen with or by me, and so thought to harbour or relieve me, and thereupon be brought into trouble themselves. 12 I am forgotten as or no more regarded than if I was a dead Man out of mind: I am like a broken Vessel, which can never be made whole again, and so is good for nothing; my present Condition is look'd upon to be so far from being capable of Remedy. 13 For I have heard of the Slander of many, reproaching me as a seditious or wicked Fellow, so that just cause of Fear was or is to me on every Side, while they took Counsel together against me, they devised to take away my Life. 14 But I trusted in thee, O Lord: I said, Thou art my God. 15 My times are in thy Hand: deliver me from the Hand of mine Enemies, and from them that persecute me. 16 Make

(q) See Psal. 4. 1.

thy

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thy Face to shine upon thy Servant: save me for thy Mercies sake.
 17 Let me not be ashamed, O Lord, for I have call'd upon thee: let
 the Wicked be ashamed, and let them be silent in the Grave. 18 Let
 the lying Lips be put to silence; which speak grievous things proudly
 and contemptuously against the Righteous. 19 O how great is thy
 Goodness, which thou hast laid up for them that fear thee; which thou
 hast wrought for them that trust in thee, before the sons of Men!
 20 Thou shalt hide (99) them in the secret of thy Presence from the
 Pride of Man: thou shalt keep them secretly in a Pavilion from the
 strife of Tongues. 21 Blessed be the Lord; for he hath shew'd me his
 marvellous Kindness, *preserving me so securely as if I had been kept in
 a strong City; or in delivering me and making a way for me to escape out
 of (r) a strong City, where my Enemies thought to have been sure of seiz-
 ing me.* 22 For I said in my Haste, *i. e. Inconsideration thro' greatness
 of Fear, or as I was flying away in all haste from my Enemies who was
 just upon me, Surely I am cut off from before thine Eyes, or notwith-
 standing my Confidence in thy Promises and Protection of me:* neverthe-
 less thou heardst the voice of my Supplications when I cried unto thee,
 and didst deliver me. 23 Wherefore, O love the Lord, all ye his Saints:
 for the Lord preserveth the Faithful, and plentifully rewardeth, *i. e. will
 fully punish in due time the wrong Doer.* 24 Be of good Courage, and
 he shall strengthen your Heart, all ye that hope in the Lord.

P S A L M XXXII.

A Psalm of David, Maschil, *i. e. being set to the Tune of a Song, which
 began with the word Maschil. It chiefly sets forth the Nature of true
 Blessedness, consisting in God's Pardon and Justification.*

Blessed is he whose Transgression is forgiven, whose Sin is cover'd,
*i. e. as it were overlook'd, or not remembred any more, upon his Repen-
 tance for the sake of Christ's Merits.* 2 Blessed is the Man unto whom
 the Lord imputeth not the Iniquity he has been guilty of, so as to punish
 him for it at least for ever, *viz. on account of Christ's Merits and the Man's
 Repentance, and particularly because he is become a Penitent, in whose
 Spirit there is no Guile, i. e. who sincerely resolves to do his Duty, and
 actually do's it.* 3 Time was when having been guilty of heinous Sin,
 yet I kept silence, not confessing my Sin unto thee presently and begging
 Pardon earnestly for it; and then upon reflecting hereupon my Bones
 waxed old, *i. e. I waxed weak as if I had been old, thro' my roring all
 the day long.* 4 For day and night the sense of thy Hand or Displeasure
 was heavy upon me; and thereby my Moisture is turn'd into the drought
 of Summer, *i. e. my Body pin'd away as green Grass is parch'd by a very
 dry Summer.* Selah. 5 Whereupon at last I acknowledg'd my Sin unto

(99) See Psal. 27. 5. (r) Probably Keilah as 1 Sam. 23.

thee,

thee, and mine Iniquity have I not hid: I said, I will confess *and truly repent* of my Transgressions unto the Lord; and thou forgavest the Iniquity of my Sin. Selah. 6 For this *his Readiness to forgive upon true Repentance* shall every one that is Godly, pray unto thee, in a time when thou mayst be found, *i. e. shall return to thee after falling into any Sin by a sincere Repentance, and without delaying Repentance to the latter end of his Life; these being the Conditions which God requires in our Repentance: but surely in the floods of great Waters, i. e. they that delay their Repentance till their Death-bed, or when they see their End or Death to be near and unavoidable, and so repent only out of Fear of the Evil that is coming upon them, not out of a true Hatred of Sin, they, i. e. their Prayers then offer'd shall not come (s) nigh unto him, i. e. shall not be regarded by God.* 7 But God be thanked that by his Grace this latter is not my Case: Upon my sincere and timely Repentance I trust my Sin is pardon'd, and I am receiv'd again into thy Favour, O God, so far as that thou art my Hiding-place or Protector; thou shalt preserve me from Trouble; thou shalt compass me about with, *i. e. shalt by thy special Protection of me for the future, give me many Occasions for to compose in thy praise, and sing unto thee many Songs of Deliverance.* Selah. 8 Wherefore having thus had experience of the Mercy of the Lord in forgiving my greater Sins upon my true and timely Repentance, I will instruct thee, and teach thee in the Way which thou shalt go, *i. e. I am a proper Person to advise thee, whosoever thou art that fallest at any time into a great Sin, what Course to take. I will guide thee with my Eye, i. e. by my own Experience, which way to obtain God's Pardon and Favour.* 9 *Act like Creatures endued with Reason, and so capable of receiving good Admonitions, and be ye not untractable and refractory, when God uses proper means to make you sensible of your Sins, and to bring you to true Repentance for the same, and so go on to follow your unbridled or unruly Lusts, as the headstrong or untractable Horse, or as the like Mule, which have no Understanding; whose Mouth tho' it* is held with Bit and Bridle, yet they will not be brought to come near unto thee quietly, or so as to manage them, as thou wouldst and shouldst for thy use of them.* 10 Many and great Sorrows shall certainly be to such the obstinately and incorrigibly Wicked: but he that trusts in the Lord, and so leads a regular Life for the greater part at least, and if he falls into any wilful Sin, repents thereof sincerely and without delay, when he becomes sensible of it, Mercy shall compass him about, as in other respects, so in respect of God's forgiving his Sin and receiving him into Favour upon such his Repentance. 11 Wherefore there is great Cause for you to be glad in the Mercy of the Lord, and rejoyce, ye Righteous, whether such as need no such Repentance as having not fallen into any wilful heinous Sin, or also such as having

(s) See Prov. 1. 24, &c.

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finn'd, timely and truly have repented thereof, and so are again esteem'd Righteous in the sight of God: and shout for Joy on the foresaid Account, All ye that are upright in Heart in either of the two Senses just afore mention'd.

P S A L M XXXIII.

Probably compos'd by David, on account of some special Benefit receiv'd from God: Who excites herein all the Faithful to join with him in praising God, in Consideration of his excellent Nature, and admirable Works both of Creation and Providence, especially in protecting and preserving good Men, who piously trust in him.

Rejoyce in the Lord, O ye Righteous, for Praise is comely for the Upright, *i. e. becomes them and is desirable to them.* 2 Praise the Lord with Harp: sing unto him with the Psaltery, and an Instrument of ten Strings. 3 Sing unto him a new Song, *i. e. one purposely made on Occasion of the new Benefit he has vouchsafed:* play skilfully with a loud Noise. 4 For the Word of the Lord in respect both of his Promises and Threats is Right, or no other than is agreeable to Reason and Justice: and all his Works are done in Truth or agreeably to his Word or Promises. 5 He loves Righteousness and Judgment: the Earth is full of the Goodness of the Lord. 6 By the Word of the Lord were the Heavens made; and all the Host of them, by the breath of his Mouth. 7 He gathers the Waters of the Sea together, as an Heap: he lays up the Depth as in Store-houses. 8 Let all the Earth fear the Lord: let all the Inhabitants of the World stand in awe of him. 9 For *at the Creation* he spake or said, *Let it be so or so,* and it was done; he commanded, and it stood fast, *i. e. what he commanded was accordingly done without delay according to the Method or Manner he order'd, and it has remain'd fix'd and firm in the same manner hitherto, and will to the World's End; as the daily and yearly Course of the Sun &c.* 10 The Lord bringeth the Counsel of the Heathen to nought: he maketh the Devices of the People of none effect. 11 The Counsel of the Lord standeth for ever, the Thoughts of his Heart to all Generations. 12 Blessed is the Nation whose God is the Lord: and the People whom he hath chosen for his own Inheritance. 13 The Lord looketh from Heaven: he beholdeth all the sons of Men. 14 From the place of his Habitation he looketh upon all the Inhabitants of the Earth. 15 He fashioneth their Hearts alike, *i. e. all without exception are his Creatures:* he considereth all their Works. 16 There is no King fav'd by the multitude of an Host: a mighty Man is not deliver'd by much Strength. 17 An Horse is a vain thing for safety: neither shall he deliver any by his great Strength. 18 Behold, the Eye of the Lord is upon them that fear him: upon them that hope in his Mercy: 19 to deliver their Soul from Death, and to keep them
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alive in Famine. 20 Our Soul waiteth for the Lord: he is our Help and our Shield. 21 For our Heart shall rejoyce in him: because we have trusted in his holy Name. 22 Let thy Mercy, O Lord, be upon us according as we hope in thee.

P S A L M XXXIV.

A Psalm of David, when he chang'd his Behaviour, *putting on that of a Man beside himself*, before Abimelech *the then King of Gath, who is here so call'd by the common Name of the Kings of that Country, his more peculiar Name being* (1) Achish, who thereupon drove him away or would entertain him no longer, and so he departed safely by this Artifice; notwithstanding which David piously ascribes in this Psalm his Deliverance to God's great Mercy, in prospering the Artifice so far as to become successful to his Safety.

I will bless the Lord at all times: his Praise shall continually be in my Mouth. 2 My Soul shall make her boast in the Lord: the Humble, *i. e. the truly Pious that humbly trusts in God*, shall hear thereof, *viz. of his great Deliverance lately vouchsaf'd me*, and be glad. 3 O magnify the Lord with me, and let us exalt his Name together. 4 For it being discover'd in the Court of Achish who I was, I had just reason to be sore afraid, and hereupon I sought or earnestly pray'd to the Lord to deliver me, and he heard me, and deliver'd me from all my Fears. 5 I was encourag'd thus to seek to the Lord in such great Distress by the Examples of other pious Men afore me, and recorded in Scripture: where we read that they look'd unto him for help, and were lighten'd or help'd; and their Faces were not asham'd. 6 We there read how this and that poor or distressed Man cried, and the Lord heard him; and sav'd him out of all his Troubles. And in like manner I shall be an Example of the same to future Generations. 7 We read that an Host of Angels encamp'd as it were (u) round Elisha; and so have reason to believe, that still upon proper Occasions the Angel of the Lord (*i. e. some one or more of them*) encamps round about them that fear him, and delivers them. 8 O taste, *i. e. seriously consider and make trial by a steadfast Fidelity to God in all Troubles*, and see that the Lord is good: blessed is the Man that trusts in him. 9 O fear the Lord, ye his Saints: for there is no want to them that fear him, *of that which is necessary to their Good*. 10 The young Lions do often lack, and suffer hunger: but they that seek the Lord shall not want any Good thing necessary to them. 11 Come ye that are humbly dispos'd to be taught as Children, hearken unto me: I will teach you the Fear of the Lord. 12 What Man is he that desires an happy Life, and loves or desires many Days, *viz. of Prosperity*, that he may see or enjoy Good? 13 Keep thy Tongue from Evil, and thy Lips

(1) See 1 Sam. 21. 10, &c.

(u) 2 Kings 6. 17.

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from speaking Guile. 14 Depart from Evil, and do Good: seek Peace, and pursue it. 15 The Eyes of the Lord are upon the Righteous, and his Ears are open unto their Cry. 16 The Face of the Lord is against them that do Evil, to cut off the Remembrance of them from the Earth. 17 The Righteous cry, and the Lord heareth, and delivereth them out of all their Troubles. 18 The Lord, *tho' he seems to be absent from or not regard them, yet all the while he really is nigh unto them, that being truly Pious, yet are of a broken Heart, i. e. yet their Hearts are almost broke with the Afflictions they undergo patiently and submissively to God's Will, and God enables them to undergo them as long as he sees fit for them to ly under them: and then he saves or quite delivers from their Afflictions* such as be of a contrite or broken Spirit afore spoken of. 19 Many are the Afflictions of the Righteous: but the Lord delivereth him out of them all. 20 He keeps all his Bones, *i. e. he generally preserves the Body and Life of the Righteous, so that not one of them is broken, i. e. no Hurt, at least no great or considerable hurt is done to his Body.* 21 Evil shall slay the Wicked: and they that hate the Righteous, shall be desolate. 22 The Lord redeemeth the Soul of his Servants: and none of them that trust in him, shall be desolate.

P S A L M XXXV.

A Psalm of David, *penn'd probably by him, when he was persecuted by Saul, whose Forces he beseeches God to disappoint of their Design to take him, and also to stop the Mouths of his false Accusers, such as Doeg and the Ziphites, and to deliver him from them all.*

Plead my Cause, O Lord, with them that strive with me: fight against them that fight against me. 2 *Protect me by thy Providence as if thou didst take hold of a Shield and Buckler to defend me, and stand up for my Help,* 3 *as if thou didst draw out also the Spear, and thereby stop the Way against them that persecute me, by holding it against them so that they can't come upon me without running themselves upon Spears: by these or the like means of thy Providence over me, so plainly protect me as if thou didst say unto my Soul, I am thy Salvation.* 4 Let them be confounded and put to shame that seek after my Soul: let them be turn'd back and brought to confusion that devise my hurt. 5 Let them be as Chaff before the Wind: and let the Angel of the Lord chase them. 6 Let their Way be dark and slippery, and let the Angel of the Lord persecute them. 7 For without Cause have they hid for me their Net in a Pit, which without Cause they have digg'd for my Soul. 8 Let Destruction come upon him at unawares, and let his Net that he hath hid, catch himself: into that very Destruction let him fall. 9 And my Soul shall be joyful in the Lord: it shall rejoyce in his Salvation. 10 All my Bones shall say, *i. e. with all the Strength of my Body as well as Power*

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*of my Soul I will then praise thee, saying, Lord, who is like unto thee, which deliverest the Poor from him that is too strong for him, yea, the Poor and the Needy from him that spoileth him? 11 False Witnesses did rise up; they laid to my charge things that I knew not. 12 They rewarded me Evil for Good, to the spoiling of my Soul, i. e. to the endeavouring to deprive me of Life. 13 But this so undeservedly, that as for me I had shewn to them great Kindness and Affection in their Troubles, viz. when they were Sick, in token of my Sorrow and Concern for them, my Cloathing was sackcloth, and therein I humbled my Soul with Fasting, to render my Prayers, that I also offer'd up for their Recovery, the more available; and my Prayer and other kindly Offices were not regarded or accepted by them, but return'd into mine own Bosom, as a kind Gift sent to an uncivil Person, instead of a grateful Acceptance, is most ungratefully return'd to him that sent it. However, I know God will recompense such my charitable Behaviour toward them, particularly I trust by delivering me from their unjust Persecutions of me. 14 I behav'd myself as tho' he had been my Friend, or Brother: I bow'd down heavily, i. e. my Grief was so great that it made me bow down my Head, as one that mourneth for his Mother. 15 But in mine Adversity they rejoyc'd, and gather'd themselves together: yea, the Abjects gather'd themselves together against me, and I knew not why; they did tear me, i. e. endeavour to destroy my Reputation with their Reproaches, and ceas'd not, 16 with or like hypocritical Mockers at Feasts, i. e. Parasites who will say any thing to please them that give them a Dinner, they made me the Subject of their abusive Jest's and Scoffs at Table, and at the same time to express their Rage against me, they gnash'd upon me or at the mention of me with their Teeth. 17 Lord, how long wilt thou look on? rescue my Soul from their Destructions: my * only thing left, viz. my Life from the Lions. 18 Therefore I will give thee thanks in the great Congregation: I will praise thee among much People. 19 Let not them that are my Enemies wrongfully rejoyce over me: neither let them wink with the Eye, i. e. make signs one to the other as if they had done their Business, that hate me without a Cause. 20 For they speak not Peace, i. e. give not peaceable Counsel to Saul, but they devise deceitful Matters or false Stories against them that are quiet in the Land. 21 Yea, they have not only done so secretly, but have even open'd their Mouth wide against me, and said, Aha, aha, our Eye hath seen it, i. e. openly avow that they themselves have been Eye-witnesses of my treasonable Practices. 22 But thou hast seen, O Lord, my Innocency: therefore keep not silence: O Lord, be not far from me. 23 Stir up thy self, and awake to my Judgment, even unto my Cause, my God and my Lord. 24 Judge me, O Lord my God, according to thy Righteousness, and let them not rejoyce over me. 25 Let them not say in their Hearts, Ah, so would*

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we have it : let them not say, We have swallow'd him up. 26 Let them be asham'd and brought to confusion together, that rejoyce at my Hurt: let them be clothed with Shame and Dishonour, that magnify themselves against me. 27 Let them shout for joy, and be glad, that favour my righteous Cause: yet, let them say continually, Let the Lord be magnified, which hath pleasure in the Prosperity of his Servant. 28 And my Tongue shall speak of thy Righteousness, and of thy Praise, all the day long.

P S A L M XXXVI.

To the Chief Musician, a Psalm of David, the servant of the Lord, *probably penn'd when Saul began to have a Jealousy of and Hatred to him, so as secretly to design his Ruin, this Treachery David here describes, (without naming Saul, to whom he preserv'd a due Reverence,) and opposes thereto the Goodness and Faithfulness of God, on which therefore he depended for Safety.*

The Transgression of the Wicked faith within my Heart, *i. e. there is a certain wicked Person, that uses many Arts to disguise and cloak his evil Intentions against me; but however I perceive so much of them that I resolve within my self not to trust him, because I plainly see, that there is no fear of God before his Eyes.* 2 For he flatters himself in his own Eyes or Conceit, *that he carries things so cunningly that his ill Intentions against me shall not be discover'd till they are put in execution; and thus shall he go on to flatter himself, until his Iniquity or Intention of my Ruin be found out or plainly discover'd by his own open Actions against me, and appears to be so base as justly to be hateful.* 3 The Words of his Mouth are full of Iniquity and Deceit, *i. e. most wicked Deceit: he was once a better Man, but has left off to be Wise, and to do Good.* 4 He deviseth Mischief upon his Bed, he setteth himself in a Way that is not Good; he abhorreth not Evil. 5 *But my Comfort is, that thy Mercy, O Lord, is in the Heavens; and thy Faithfulness reacheth unto the Clouds, i. e. thy Goodness and Faithfulness is infinitely greater than his Hatred and Falshood.* 6 Thy Righteousness or Justice in the Administration of Affairs is unmovable like the great Mountains; the Methods by which thou bringest about thy Judgments are unfathomable like a great Deep, *whereas the deepest Plots of the Wicked are but comparatively Shallow, and easily disappointed by thee: by this as well as other Means often, O Lord, thou preservest Man, and no wonder since thou preservest even the Beast.* 7 How excellent is thy loving Kindness, O God! therefore the Children of Men put their trust under the shadow of thy Wings. 8 They shall by thy Protection and in thy good time be restor'd to a prosperous and safe State, *so as to be abundantly satisfied with thy great Goodness toward them, and thereupon shall bring thee Sacrifices of Thank-*
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giving, even the best or fattest of proper Cattle, and shall plentifully partake of the Fatness of thy House, *i. e.* feast with thee in thy Sanctuary, that part of the Fat which thou hast reserv'd to thy self being consum'd in the Fire upon the Altar, and they feasting on the other Fat of the Joints which is allow'd them to eat of. And thou shalt make them drink also there of the Drink-offerings, which are to accompany such Sacrifices; which Sacrifices being many to express the greatness of their Thanks, therefore the Drink-offerings will likewise be many, so as that all may drink within the bounds of Sobriety plentifully of them, as out of the River of thy Pleasures, thus serving thee and rejoicing in thy Goodness being justly to be esteem'd one considerable part of the Pleasures, which good Men derive from thee. 9 For with thee is the Fountain of Life, *i. e.* thou art the Author and Giver of all true Pleasure: in thy Light shall we see Light, *i. e.* our true Pleasure arises from thy being well-pleased with us. 10 O continue thy loving Kindness unto them that know thee; and thy Righteousness to the upright in Heart. 11 Let not the foot of Pride come against me, *i. e.* let not the Proud overcome me, and tread me under his Foot; and let not the hand of the Wicked remove or cause me to fall. 12 On the contrary give me happy Occasion to say of my Enemies: There are the Workers of Iniquity fallen: they are cast down, and shall not be able to rise or do me any more Mischief.

P S A L M XXXVII.

A Psalm of David, wherein he seems to intend to prevent the Scandal or Offence against Religion, which some might take, when they saw the Wicked in Prosperity, and the Godly under Affliction.

Fret not thy self because of evil Doers, neither be thou envious by reason of their Prosperity against the Workers of Iniquity. 2 For they shall soon be cut down like the Grass, and wither as the green Herb. 3 Trust in the Lord, and do Good, so shalt thou dwell in the Land or in thy own Country, and verily thou shalt be fed or provided with what is requisite. 4 Delight thy self also in the Lord; and he shall give thee the desires of thine Heart. 5 Commit thy Way unto the Lord: trust also in him, and he shall bring it to pass. 6 And or namely he shall bring forth or make appear thy Righteousness as clear as the Light, and thy Judgment or Integrity as the Noon-day. 7 Rest in the Lord, and wait patiently for him: fret not thy self because of him who prospereth in his Way, because of the Man who bringeth wicked Devices to pass. 8 Cease from Anger hereat, and forsake Wrath: fret not thy self in any wise to do Evil. 9 For evil Doers shall be cut off: but those that wait upon the Lord, they shall inherit the Earth. 10 For yet a little while and the Wicked shall not be: yea, thou shalt diligently consider or seek for his Place, and it, *i. e.* there shall not be found any FootSteps of his Prosperity.

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Prosperity. 11 But the Meek shall inherit the Earth: and shall delight themselves in the abundance of Peace. 12 The Wicked plotteth against the Just, and gnasheth upon him with his Teeth. 13 The Lord shall laugh at him, for he seeth that his day is coming. 14 The Wicked have drawn out the Sword, and have bent their Bow to cast down the Poor and Needy, and to slay such as be of upright Conversation. 15 Their Sword shall enter into their own Heart, and their Bows shall be broken. 16 A little that a righteous Man hath, is better than the Riches of many Wicked. 17 For the Arms of the Wicked shall be broken: but the Lord upholdeth the Righteous. 18 The Lord knoweth the days of the Upright: and their Inheritance shall be for ever, *i. e. to their Posterity thro' future Generations.* 19 They shall not be asham'd in the Evil time: and in the days of Famine they shall be satisfied. 20 But the Wicked shall perish, and the Enemies of the Lord shall be as the Fat of Lambs, *which is consum'd upon the Altar: so they shall consume when grown Fat or Prosperous:* into Smoke shall they consume away, *i. e. come to nothing.* 21 *And no wonder since the Wicked, if they can't take away by Violence or Theft what they want, then borroweth, and payeth not again: but the Righteous sheweth mercy, and giveth.* 22 For such as be blessed of him, shall inherit the Earth; and they that be cursed of him, shall be cut off. 23 The Steps of a good Man are order'd by the Lord, *i. e. the Lord directs a good Man in his Troubles to do what is best for his Safety;* and he, *i. e. the good Man on the other side* delights in his Way, *i. e. to please God by Obedience to his Commands.* 24 Wherefore tho' he fall into Trouble, he shall not be utterly cast down: for the Lord upholds him with his hand. 25 I have been young, and now am old: yet have I not seen the Righteous forsaken, nor his Seed begging Bread. 26 He is ever merciful and lendeth: and his Seed is blessed. 27 Depart from Evil, and do Good: and dwell for evermore. 28 For the Lord loveth Judgment, and forsaketh not his Saints, they are preserved for ever: but the Seed of the Wicked shall be cut off. 29 The Righteous shall inherit the Land, and dwell therein for ever. 30 The Mouth of the Righteous speaketh Wisdom; and his Tongue talketh of Judgment. 31 The Law of his God is in his Heart, none of his steps shall slide, *i. e. he shall never come to so miserable an End as the Wicked do.* 32 The Wicked watcheth the Righteous, and seeketh to slay him. 33 The Lord will not leave him in his hand, nor condemn him when he is judged, *i. e. God will find means to clear his Innocence, tho' he be pronounced guilty by his Enemies.* 34 Wait on the Lord, and keep his Way, and he shall exalt thee to inherit the Land: when the Wicked are cut off, thou shalt see it. 35 I have seen the Wicked in great Power; and spreading himself like a green Bay-tree. 36 Yet he passed away, and lo, he was not: yea, I sought him, but he could not be found.

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37 Mark the perfect Man, and behold the upright: for the End of that Man is peace. 38 But the Transgressors shall be destroy'd together, the End of the Wicked shall be cut off. 39 But the Salvation of the Righteous is of the Lord, he is their Strength in the time of Trouble. 40 And the Lord shall help them, and deliver them: he shall deliver them from the Wicked, and save them because they trust in him.

P S A L M XXXVIII.

A Psalm of David to bring to Remembrance, *i. e. compos'd and us'd by him to desire and obtain of God to Remember him or Deliver him from the Affliction he then lay under; which was either a noisome and grievous Disease as many Expressions Literally signify, or some great Distress by his Enemies Metaphorically signify'd by the foresaid Expressions, or both together. Which being observ'd, there are but few Expressions that will need a particular Explication, especially many or most having been elsewhere afore explain'd.*

O Lord, rebuke me not in thy Wrath: neither chasten me in thy hot Displeasure. 2 For thy Punishment is as sharp as if Arrows did stick fast in me, and thy hand presseth me sore. 3 There is no Soundness in my Flesh, because of thine Anger: neither is there any Rest in my Bones, because of my Sin. 4 For my Iniquities are gone over me, *i. e. have brought as it were a Deluge of Miseries upon me, which quite overwhelms me: as an heavy Burden they are too heavy for me.* 5 My Wounds stink, and are corrupt: because of my Foolishness. 6 I am troubled, I am bow'd down greatly; I go mourning all the day long. 7 For my Loyns are fill'd with a lothsome Disease: and there is no Soundness in my Flesh. 8 I am feeble and sore broken; I have rored by reason of the disquietness of my Heart. 9 Lord, all my Desire is before thee, *i. e. thou knowest all my Wants:* and my Groaning is not hid from thee. 10 My Heart panteth, my Strength faileth me: as for the Light of mine Eyes, it also is gone from me. 11 My Lovers and my Friends stand aloof from my Sore: and my Kinsmen stand afar off. 12 They also that seek after my Life, lay Snares for me: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long. 13 But I *made as if like a deaf Man, I heard not the Calumnies of my Enemies:* and I was as a dumb Man that openeth not his Mouth. 14 Thus, *I say,* I was as a Man that heareth not, and in whose Mouth are no Reproofs, *i. e. as if I were not able to disprove their false Accusations of me.* 15 For in thee, O Lord, do I hope: *I trust that thou wilt hear me, O Lord my God.* 16 For I said or conclude still with my self, *that thou wilt certainly hear me, lest otherwise they, that are thy Enemies as well as mine, should rejoyce over me: for when my Foot slips, i. e. whenever they see any new Affliction befall me, they magnify themselves*

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selfes as thinking thereby to get the better against me. 17 Wherefore bear me now I beseech thee, for I am ready to halt, i. e. am become so weak that I cannot bear up any longer against them, and my Sorrow, i. e. a dismal prospect of my Rain is continually before me. 18 Wherefore defer not to deliver me, I beseech thee, and that the rather, for as much as I will or do declare or confess my Iniquity unto thee, which I humbly acknowledge has justly deserv'd this thy Punishment of me: I will be or am sorry or truly penitent for my Sin. 19 But my Enemies are also guilty of great Sin and Iniquity, and yet lively, and they are strong: and they that hate me wrongfully are multiplied. 20 They also that render me Evil for the Good I have done them, are not content not to help me as Friends, but are become my Adversaries; because I follow the thing that Good is, i. e. faithfully study and seek the Good of this Kingdom, and thy Glory as to the main or general part of my Life, or excepting one or two more heinous Sins I have been guilty of. 21 Wherefore forsake me not, O Lord: O my God, be not far from me. 22 Make haste to help me, O Lord my Salvation.

P S A L M XXXIX.

To the Chief Musician, even to Jeduthun mention'd 1 Chron. 25. 1. a Psalm of David, occasion'd by the Consideration of the Prosperity of his wicked Enemies, which somewhat mov'd him, (notwithstanding his Resolution to the contrary,) especially considering the present Affliction he was in, most probably by some Sickness, as may be infer'd from v. 11. and the last.

I said or resolv'd with my self, I will take heed to my Ways that I give no just Offence to my Enemies, especially that I sin not with my Tongue by using any intemperate Language against them, much less by accusing God's Providence or the like: I will keep my Mouth as with a Bridle, while the Wicked is before me. 2 Accordingly I was dumb with Silence, or so that I held my Peace altogether, even from speaking a word whether Good or Bad; and my Sorrow was stirr'd, i. e. increas'd by my thus denying it any Vent. 3 Inasmuch that my Heart was hot within me with Indignation upon considering the many Injuries I suffer'd: and while I was thus musing upon the said Injuries, the Fire burn'd, i. e. my Indignation took as it were Fire, and like Fire could not be pent up any longer, but broke forth; and then spake I with my tongue thus: 4 Lord, I do not murmur at thy Dealings with me or the Afflictions thou permittest me to ly under: but that I may be the better able to bear them still patiently, make me to know or duly consider, that it can be in reality but a very little time before I shall, according to the Course of Nature, arrive to my End, and the measure of my Days, what or how very short it is: Cause that I may thus know or consider how frail or short-liv'd I am,*

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that so the due Consideration thereof may make me the less concern'd about the Miseries I endure, since they must certainly end in no long time, together with my Life in a meer natural Course. 5 Behold, upon due Consideration it will appear that thou hast made my Days as an Hand-breadth, and my Age is as nothing before thee or in comparison to thy Eternal Duration. Verily every Man at his best State is altogether Vanity, i. e. no Man is so Young, Healthy, Strong, Prosperous or Great, but he may dy in an Instant, as therefore may my Enemies. Selah. 6 Surely every Man walks in a vain Shew or Image, i. e. Man's Life here is rather an Image, Shadow or Dream of Life, than real Life: surely they are disquieted in vain, i. e. 'tis but a vain or imprudent thing for Men to make such a Bustle about any thing relating only to this Life: for to instance in Riches, he heapeth up Riches, and knoweth not who shall gather them, i. e. knows not whether he shall live to enjoy them himself, or whether so much as any of his Children or Kindred shall inherit them after him, and not a meer Stranger, or even his Enemy. 7 And therefore now, Lord, what wait I for? i. e. I will not impatiently or earnestly desire or expect any thing in this World: but my Hope is chiefly in thee as the only true or lasting Good. 8 And therefore first I beseech thee to deliver me from the Punishment I justly undergo for all my Transgressions, pardoning them upon my sincere Repentance: and then in the second place I beseech thee, make me not the Reproach or Laughing-stock of the Foolish or Wicked. 9 I was dumb, as I afore (v. 2.) said, I open'd not my Mouth, because thou didst it, i. e. because I know that all the Reproaches and Injuries I undergo from my Enemies, as well as all other my Sufferings, could not befall me but by thy Permission or Will, to which it is my duty humbly to submit. 10 Not but that I may continue to pray unto thee to remove this thy Stroke away from me, especially since I am almost consum'd by the said Blow of thy Hand or these my Afflictions. 11 When thou with Punishments by way of Rebukes dost see fit to correct Man for his Iniquity, thou makest his Beauty, i. e. his Wealth, Power or whatever else he values, especially his Health to consume away like * a thing Moth-eaten. And no wonder, since surely every Man, the Greatest as well as Meanest, is Vanity. Selah. 12 But let even this move thee to hear my Prayer, O Lord, and give ear unto my Cry, and to hold not thy peace at my Tears: for I am more like a Stranger with thee here upon Earth, and a Sojourner, than an Inhabitant, by reason of the shortness of human Life, as all my Fathers were on the same account. 13 O spare me therefore, and deliver me from all my Troubles, that I may recover Strength or Health of Body, and enjoy again a quiet peaceable Life, before I go hence, and be no more here.

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P S A L M XL.

To the Chief Musician, a Psalm of David, *wherein he declares God's Goodness to him in delivering him from some great Danger, and also his own Resolution to serve God faithfully and cheerfully: which last he do's in such Words as can Literally be well understood only of Christ, and therefore they are to be understood as spoken Chiefly by way of Prophecy concerning Christ, as Hebr. 10. 5. viz. concerning Christ's readiness to do the Will of God, even so far as to Dy for us.*

I waited patiently for the Lord, and he inclin'd unto me, and heard my Cry. 2 He brought me up also out of an horrible Pit, out of the miry Clay, *for to such things may my Miseries be well compar'd, so great were they;* and set my Feet upon a Rock, and established my Goings, *i. e. brought me to and settled me in a place of great Safety.* 3 And hereby he has put a new Song in my Mouth, *i. e. he has given me Cause to compose a new Song in his Praises, even Praise unto our God: many shall see it, viz. the great Deliverance he has vouchsaf'd me, and thereby shall be induced to fear or serve him, and shall trust in the Lord.* 4 Blessed is that Man that maketh the Lord his Trust: and respecteth not the Proud, nor such as turn aside to Lies. 5 Many, O Lord my God, are thy wonderful Works which thou hast done, and thy Thoughts or gracious Designs which are toward us, *i. e. all thy faithful Persons, chiefly in bringing about the Redemption of Mankind by Christ's Coming into the World and dying for us, (as v. 6, 7, 8.) they cannot be reckon'd up in order unto thee, so many are they: if I would declare and speak of them, they are more than can be number'd or justly valued and set forth.* 6 Sacrifice and Offering, *I consider, is what thou didst not desire chiefly to be offer'd to thee by way of Thanks for thy Mercies bestow'd upon me, but my Ears hast thou *bor'd, i. e. Obedience to thy Commands is what thou chiefly requirest, which I am sincerely ready to perform, as much as if thou hadst bor'd my Ears, in Token of my giving up my self for ever to be thy faithful Servant, according to the Rite prescrib'd (w) in the Law to be used for a Slave's resolving to continue with and serve his Master as long as he liv'd: Burnt-offering and Sin-offering hast thou not requir'd as acceptable in themselves unto thee, without such a sincere Obedience to thy Commands, and but as they are shadows of Christ's Death and Sacrifice of himself.* 7 Then or on Consideration hereof said I, Lo, I come to make an Offering of my self by a sincere Obedience unto thee, as Christ will also actually do by offering up his very Body to be a Sacrifice for the Sins of the World: In the Volume of the Book of the Law it is thus written or requir'd of all truly religious Persons, particularly of Kings and so of me in both respects, to be careful to offer a due Obedience constantly

(w) Deut. 15. 17.

P A R A P H R A S E.

to thy Will as well as Legal Sacrifices. 8 Accordingly I delight to do thy Will, O my God: yea, thy Law is within my Heart, i. e. I fully purpose to do whatever thou commandest me. As shall also the Messiah or Christ by obeying thy Will even unto Death. 9 I have preach'd Righteousness, i. e. declar'd thy Goodness to me, by Righting me as to my Enemies, in the great Congregation of the Nation: lo, I have not refrain'd my Lips from setting forth thy Praise on this account, O Lord, thou knowest. 10 I have not hid or thought it sufficient to meditate my self on thy Righteousness within my Heart, but I have declar'd thy Faithfulness and thy Salvation: I have not conceal'd thy loving Kindness, and thy Truth, from the great Congregation. 11 Wherefore withhold not thou thy tender Mercies from being in like manner openly shewn unto me, O Lord, let thy loving Kindness, and thy Truth continually preserve me. 12 For now again innumerable Evils have compassed me about; the Punishments of my Iniquities have taken hold upon me, so that I am not able to look up, so heavy is the Burden of my Afflictions: they are more than the Hairs of my Head, therefore my Heart faileth me. 13 Be pleased, O Lord, to deliver me: O Lord, make haste to help me. 14 Let them be ashamed and confounded together, that seek after my Soul to destroy it: let them be driven backward, and put to shame that wish me Evil. 15 Let them be desolate for a reward of their Shame, that say unto me, Aha, aha. 16 Let all those that seek thee, rejoyce and be glad in thee: let such as love thy Salvation, say continually, The Lord be magnified. 17 But at present I am in a poor or distress'd and needy Condition, yet I trust and 'tis my Comfort that the Lord thinks upon me: thou art my Help and my Deliverer, make no tarrying, O my God.

P S A L M XLI.

To the Chief Musician, a Psalm of David, probably compos'd by him when he had been lately very sick. Whereupon understanding how his Enemies did inhumanly rejoyce at his Sickness, and wish his Death, nay his Friends, especially one of them who was a Type of Judas the Traytor, not only take no pity on him, but prove even false to him; he here highly commends that Temper of Mind, which inclines Men to compassionate the Sick, and assures such Persons they shall feel the happy Fruits of it. And then he heavily complains of the Inhumanity of his Enemies, hoping God, who loves merciful Men, would take Compassion on him, and put him into a Condition to chastise such inhuman Insolence.

Blessed is he that considers the Poor, especially when Sick, so as to afford him all the Relief and Comfort he can: the Lord will by way of Reward deliver him in time of Trouble. 2 The Lord will preserve him, and keep him alive, and he shall be blessed upon the Earth; and thou wilt not deliver him into the Will of his Enemies. 3 The Lord will strengthen

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strengthen him *with Patience*, whilst he lies upon the Bed of Languishing: thou wilt make him to have more *Ease* than is usual all the time he lies on his Bed in his Sickness. 4 In confidence of this, when I was sick, I said, *i. e. I pray'd thus*, Lord, be merciful unto me; heal my Soul, *i. e. forgive my Sins and restore me to my Health*, * tho' I have sinn'd against thee. 5 And the rather do this, for that my Enemies add to the Affliction of my Sickness, while they falsely speak Evil of me, and wish me Evil, saying, When shall he dy, and his Name perish? 6 And if he come to see me, he speaketh Vanity, *i. e. nothing but Deceit*, pretending to be sorry for me, when he is quite otherwise. For all the time he is with me, his Heart gathereth Iniquity to it self, *i. e. he is hatching some Mischief in his Heart against me, from what he can gather out of my Words or Illness &c.* and when he go's abroad, he tells it, *i. e. as soon as he is out of my Doors, he spreads abroad among his Companions any thing that he thinks will tend to my Hurt.* 7 All that hate me whisper together against me: against me do they devise my Hurt. 8 An evil or incurable Disease, say they, cleaveth fast unto him: and now that he lies upon his Bed, he shall rise up no more. 9 Yea, mine own familiar Friend in whom I trusted, which did eat of my Bread, has not only forsaken me, but even lift up his Heel against me, *i. e. set himself against me in a brutish manner, as an Horse that kicks at him that feeds him.* And herein he is a Type (x) of the Traitor Judas. 10 But thou, O Lord, be merciful unto me, and raise me up, that I may requite them. 11 By this I know that thou favourest me, because thou hast hitherto so preserv'd me; that my Enemy doth not triumph over me. 12 And as for me, thou upholdest me in or because of my Integrity or Innocency, as to what my Enemies falsely accuse me of, and also as to my Duty toward thee in respect of the general Course of my Life; and settest me before thy Face for ever, *i. e. thou wilt, I trust, continue so to preserve and protect me, that I may serve thee in the faithful Discharge of my Duty to thee, particularly in the Station thou hast placed me, without Interruption as long as I live.* 13 For which and all other his Benefits, (xx) Blessed be the Lord God of Israel, from everlasting, and to everlasting. Amen, and Amen.

P S A L M XLII.

To the Chief Musician, Maschil, for to be sung by the Sons of Korah; being a Psalm most probably made by David, when he was driven by Absalom from Jerusalem, and so from serving God at his own House or Tabernacle on mount Sion, which he bewails piously as a great Calamity, with Hopes of being enabled by God to return thither again.

A N N O T A T.

(x) See John 13. 18. (xx) Here ends the first Book or Collection of Psalms, concerning which see more in my Preface to the Psalms.

As.

P A R A P H R A S E.

As the *hunted* Hart panteth after the Water-brooks, so panteth my Soul after *enjoying the Happiness to serve thee*, O God, in the publick Solemnities at thy House. 2 My Soul thirsts for to serve God, for to serve the living God in his own House: When shall I come and appear there before God? 3 My Tears have been my Meat day and night, i. e. my Grief at my forced absence from God's House is so great, that I have no Appetite to eat, but my chief Satisfaction now is to vent my said Grief by Tears continually; which there is still the more Cause for, while they continually say unto me in a Taunting manner, Where is thy God, in whose Protection thou relyedst. 4 When I remember or reflect on these things which are next mention'd, I pour out the Grief of my Soul in me by Tears, my Grief arising from my present Troubles and being driven from the House of God, being increased by Reflecting on the great Joy I formerly took in being present there, especially when I brought the Ark thither; for I had gone, especially at the placing the Ark there, with * a Multitude of the highest as well as inferior Ranks of my Subjects attending in a most pompous and solemn manner thither: Thus, I say, then I went with them to the House of God; with the voice of Joy and Praise, with a Multitude that kept that Day as an Holy-day, particularly on account of the Ark being then brought to and placed in the Tabernacle on mount Sion. 5 But therefore why art thou thus at present cast down, O my Soul? and why art thou disquieted within me? hope thou in God, for what I did then when I brought the Ark into the Tabernacle on mount Sion, gives me good Reason to trust, that I shall yet praise him for the help of his Countenance, or vouchsafing his Favour to me, so as to be restor'd to such a State again, as that I shall quietly and securely enjoy again the Opportunity of frequenting the Tabernacle or House of God's special Presence. 6 O my God, thou seest how notwithstanding my endeavouring to reason my self out of my present Dejection, yet my Soul is still cast down within me. Therefore that I may not be quite overwhelm'd with Sorrow, will I continue daily to remember the many special and marvellous Instances of Deliverance formerly vouchsaf'd unto me by thee: with these Reflections will I support my self, while I am thus forced to keep from thy House or Tabernacle, and to abide in the Land of or beyond Jordan, and of the Hermonites on the same side of Jordan Northward, particularly while I am kept from thy House, and forc'd to bide in the hill Mizar or little hill of the Hermonites. 7 As at the Deluge it might be said, Deep calls unto Deep at or by the noise of the Water-spouts, i. e. the great Waters that fell from Heaven did then as it were call to the great Waters that flow'd out of the Caverns of the Earth, by the noise of the Waters that fell from Heaven, to meet or join together with them to drown the World: so now it may be said of me, All thy Waves and thy Billows are gone or go over me, i. e. my Afflictions are so many

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many and come so fast one upon another, as if they invited one the other to meet together quite to destroy me. 8 Yet, *I trust*, the Lord will command or order means for my Deliverance out of his loving Kindness, for which I will thank him in the Day-time, and also in the Night-time his Song shall be with me, *i. e. I will sing his Praise*, and make my Prayer unto the God of my Life. 9 I will say unto God my Rock, Why hast thou forgotten me? why go I mourning because of the Oppression of the Enemy? 10 *I feel as much Grief and Pain of Heart, as if I was pierced with a Sword which stuck in my very Bones, while my Enemies reproach me, viz. while they say daily unto me, Where is thy God?* 11 Why art thou cast down, O my Soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my Countenance, *i. e. who will again make me look healthy and joyful*, and is my God.

P S A L M XLIII. (y)

Judge me, O God, and plead my Cause against an ungodly Nation or Company of Men: O deliver me from the deceitful and unjust Man. 2 For thou art the God of my Strength, why dost thou cast me off? why go I mourning because of the Oppression of the Enemy? 3 O send out thy Light and thy Truth, *i. e. cause me and all others to see the good Effects of thy Favour to me, and of thy Faithfulness to thy Promises made to me.* Let them lead me, let them bring me, *i. e. direct me to use proper means, and bless me in the use of the said means, so that I may be able to return in Safety* to thy holy Hill, and to thy Tabernacles. 4 Then will I go unto the Altar of God, unto God my exceeding Joy: yea, upon the Harp will I praise thee, O God, my God. 5 *I firmly trust thou wilt do this for me: and therefore,* Why art thou cast down, O my Soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, who is the health of my Countenance, and my God.

P S A L M XLIV.

A Psalm probably compos'd by King Hezekiah when the Forces of the King of Assyria took all the fenced Cities of Judah, and laid siege to Jerusalem. It being compos'd was deliver'd to the Chief Musician for to be sung by the Sons of Korah to the Tune call'd Maschil.

A N N O T A T.

(y) This Psalm is thought by Dr Hammond to have been made from the foregoing, but after or in the *Babylonish Captivity*, which Opinion he founds on the mention made v. 1. of an *Ungodly Nation*. But this Expression may be as well understood of the *Rebellious Company* that follow'd *Abshalom*; and so it is more probable, that this as well as the former Psalm was made on the same Occasion by David, as is expressly said in the Septuagint Version.

We

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We have heard with our Ears, O God, our Fathers have told us, what Work thou didst in their days, in the times of old. 2 How thou didst drive out the Heathen with thy Hand, and plantedst them, viz. *our Fathers* in the land of *Canaan*: how thou didst afflict the People of *Egypt* with grievous Plagues, and thereby caused them to cast or force them, viz. *our Fathers* to go out of *Egypt* as fast (z) as they could. 3 For they *our Forefathers* got not the land of *Canaan* in possession only by their own Sword, neither did only their own Arm or Power save them: but it was chiefly by the help of thy right Hand, and thine Arm, and the Light of thy Countenance, because thou hadst a Favour unto them. 4 Thou art *acknowledg'd and worship'd by me* as my *supream King*, as thou wast by our Fathers, O God: wherefore I beseech thee command or order the like Deliverances for thy People the Children of Jacob now as thou didst formerly. 5 Thro' thee thus helping us will we push down our Enemies: thro' thy Name will we tread them under that rise up against us. 6 For I will not trust only in my Bow or my own Forces, neither shall only my Sword or own Soldiers save me. 7 But as formerly thou hast sav'd us from our Enemies, and hast put them to shame that hated us. 8 So in thy help O God, we chiefly trust, and boast all the Day long: and praise thy Name for ever. Selah. 9 But yet at present thou permittest us to be dealt with, as if thou hast cast us of, and dost put us to shame; and goest not forth with our Armies. 10 Thou makest us to turn back from the Enemy: and they which hate us spoil for themselves. 11 Thou hast given or permitted us to be kill'd like Sheep appointed for Meat: and hast scattered us among the Heathen. 12 Thou sellest thy People for nought, i. e. thou hast made us so contemptible to our Enemies, into whose Hands thou hast deliver'd us, that we are look'd on as Slaves nothing worth: and dost not increase thy Wealth by their Price, i. e. thy Honour is not advanc'd among the Heathen by thy People being thus deliver'd into their Power. 13 Thou makest us a Reproach to our Neighbours, a Scorn and a Derision to them that are round about us. 14 Thou makest us a By-word among the Heathen: a shaking of the Head among the People. 15 Wherefore my Confusion is continually before me, and the shame of my Face hath cover'd me, i. e. I am altogether asham'd and confounded; 16 for or by reason of the Voice of him that reproaches thee as well as thy People, and blasphemeth thee; even by reason of the *Assyrian* our present scornful Enemy and Avenger, i. e. who still threatens farther and greater Mischief to us. 17 Tho' all this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant by turning to Idolatry contrary to thy said Covenant. 18 Our Heart is not turn'd back, neither have our Steps declin'd from thy Way. 19 Tho' thou hast sore broken us or our Forces, so that

(z) Exod. 12. 33.

we

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we are as in the place of Dragons or Serpents that ly in desolate Places, i. e. we are in a most desolate and dismal Condition; and thou hast cover'd us with the shadow of Death, i. e. brought us to the very brink of utter Destruction: yet we have not forgotten thee, as thou well knowest. 20 For if we have forgotten the Name of our God, or stretched out our Hands to a strange God: 21 Shall not God search this out? for he knows the secrets of the Heart. 22 Yea, for thy sake, i. e. for adhereing to thy true Religion are we kill'd by our heathen Enemies all the day long; we are counted as Sheep for the Slaughter. 23 Awake, why sleepest thou, O Lord? arise, cast us not off for ever. 24 Wherefore hidest thou thy Face? and forgettest our Affliction, and our Oppression? 25 For our Soul is bow'd down to the Dust; our Belly cleaveth unto the Earth. 26 Arise for our Help, and redeem us for thy Mercies sake.

P S A L M XLV.

To the Chief Musician for to be play'd upon Shoshannim or the six-string'd Instruments, and for to be play'd or sung by the Sons of Korah, to the Tune Maschil, being a Song of Loves, or a Song compos'd most likely (xx) by David, on occasion of the Marriage of Solomon and Pharaoh's Daughter; the Title Jedidoth, which we render Loves, seeming to refer more particularly to the name Jedidiah given to Solomon from the Lord by the Prophet Nathan, 2 Sam. 12. 25. Which name, as it signifies the Beloved of the Lord, so among other Reasons seems to have been given to Solomon, as he was to be a Type of Christ in many Respects.

A N N O T A T.

(xx) If we consider the glorious Prophecy contain'd in this Psalm, concerning Christ and his Church under the Persons of Solomon and his Queen that was Pharaoh's Daughter, this Psalm may most reasonably be refer'd to David as the Penman of it: no one before or for a long time after him, among all the Prophets whose Prophecies are recorded in Holy Writ, having so clear a Foresight of Christ and his Church vouchsaf'd unto him as David had. Besides, who can be suppos'd more Likely or Willing as well as Proper, to compose such a Song on account of Solomon's Marriage, than David his Father? This Psalm being not ascrib'd to David in the Hebrew Title thereof, is no valid Objection against David's being the Composer thereof; it being certain that he was so of several other Psalms, which are likewise not ascrib'd to him in the Hebrew Titles. And it is observable, that in the Alexandrian Copy of the Septuagint this Psalm is expressly ascrib'd to David in the Title thereof. The only seemingly material Objection I know of is this, that according to 1 Kings 3. 1. Solomon did not marry Pharaoh's Daughter till after David was dead. But the whole weight of this Objection lies on the common Rendering of the Hebrew thus: *And Solomon made Affinity with Pharaoh King of Egypt, and took Pharaoh's daughter.* Whereas the Hebrew may be render'd thus: *Now Solomon had (viz. in David's life time) made Affinity with Pharaoh, and had taken Pharaoh's daughter.* And thus the Objection comes to nothing. See my Note on 1 Kings 3. 1.

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Accordingly as this Psalm do's in one sense refer to the Marriage of Solomon with the Daughter of Pharaoh, and therein is set forth the Greatness of Solomon, and his and his Bride's Excellency: so in a Mystical and Prophetical sense therein is set forth the far Greater Excellency of Christ and his Bride the Church; many of the Expressions used in this Psalm being chiefly or most properly applicable unto Christ.

*My Heart * has endited or compos'd a Song on a good Matter or joyful and glorious Subject. I will speak of or recite the Things or said Song, which I have made concerning the King, viz. Solomon and his Antitype Christ. And in reciting hereof my Tongue shall be as fluent, as is the Pen of a ready Writer quick in Writing.*

The Paraphrase in reference to Solomon.

*2 Thou art Fairer, i. e. more Beautiful in Person and Glorious in Grandeur than any other King we know of now living among the Children of Men: Grace is pour'd into thy Lips, i. e. what thou speakest or shalt speak by way of Judgment or Advice &c. is or shall be highly admir'd, * because God has blessed thee for ever, i. e. as long as thou livest with extraordinary Wisdom. 3 Gird thy Royal Sword upon thy Thigh, O most Mighty among the Kings of the Earth, and adorn thy self with the other Ensigns and Ornaments of thy Royal Glory and Majesty. 4 And in thy said Majesty ride prosperously, because of Truth and Meekness and Righteousness, i. e. mayst thou Reign long and prosperously, maintaining and encouraging all Virtue among thy Subjects: and thy Right hand shall teach thee terrible things, i. e. mayst thou conquer or keep under and terrify all thy Enemies. 5 Thy Arrows are sharp in the Heart of the King's Enemies; whereby the People fall under thee, i. e. thou shalt have Power sufficient to bring or keep down the Hearts of thy greatest Enemies, and to conquer such as oppose thee. 6 Thy Throne, O Solomon by the Blessing of God, is to last for ever and ever, i. e. for many Generations: the Scepter of thy Kingdom is to be a right Scepter, i. e. thou art to rule according to the Laws prescrib'd by God. 7 Thou lovest Righteousness, and hatest Wickedness, i. e. thou by thy asking Wisdom before all Temporal things shalt shew a Mind then sincerely inclin'd to the love of Righteousness: therefore God, thy God hath anointed thee with the Oyl of Gladness above thy Fellows, i. e. God has prefer'd thee to be King above all thy Brethren. 8 All thy Garments smell of the richest Perfumes, as Myrrh, sweet Aloes and Cassia; being brought out of the Ivory Palaces or Wardrobes, whereby they have made thee glad, i. e. whereby thou didst appear in a joyful Dress or Manner on thy Wedding-day. 9 King's Daughters were among thy honourable Women, that attended thy Wedding: upon thy Right hand did stand or was plac'd the Queen array'd in Cloth of Gold of Ophir. 10 Hearken, O Daughter of Pharaoh, the*
Royal

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Royal Bride, and consider the Happiness thou art advanc'd to by marrying such a Prince: and incline thine Ear to or follow the Advice I now give thee, viz. Forget also the heathen Religion of thine own People, and thy Father's House, and become a true Convert to the Law of God. 11 So shall the King, whom thou art married to, greatly *delight in thy Beauty: for he is now thy Lord as Husband, and therefore worship thou him, i.e. give him due Reverence as such. 12 And the Daughter of the King of Tyre shall be there, i.e. wait upon thee with a Gift or Present, as being Solomon's Queen, even the Rich among all the neighbouring People shall intreat thy Favour, as a means to obtain or preserve the Favour of Solomon. 13 The King's; viz. Pharaoh's Daughter, the now Royal Bride, is all Glorious within, being adorn'd with excellent Qualities of Mind: and also outwardly her Clothing is of wrought Gold. 14 She shall be brought unto the King in Raiment of Needle-work: the Virgins her Companions that follow her, i.e. her Maids of Honour shall be brought unto thee King Solomon. 15 With all tokens of Gladness, and Rejoycing or Pomp, shall they be brought; and so they shall enter into the King's Palace. 16 Instead of thy Royal Fathers or Ancestors in Egypt shall be thy Children, whom thou mayst make Princes or Rulers in all the several parts of the Earth or land of Israel. 17 By this Song I will make thy Name, O Royal Bride, to be remember'd in all Generations: therefore shall the People praise thee for ever and ever or to the World's end.

The Paraphrase in reference to Christ.

2 Thou art Fairer or more Excellent than any one among the meer Children of Men: Grace is pour'd into thy Lips, i.e. thou shalt speak as never Man spake, and so that All that hear thee, shall wonder at the Gracious Words that shall proceed out of thy Mouth, because God has blessed thee for ever in the highest Sense with Wisdom &c. without Measure. 3 Be thou pleas'd to set up thy Spiritual Kingdom in thy due time, O most Mighty in the highest Sense, and to shew the Glory of thy Grace by its working on Men's Hearts. 4 And let thy said Spiritual Kingdom spread it self victoriously over the World by means of the Preaching of the Gospel; and so shalt thou weaken and finally put an end to the Kingdom of Satan, and destroy all thy Enemies. 5 Thy Gospel shall so pierce the Hearts of them that were afore Wicked, and so thy Enemies, that they shall be converted to the Faith of thee and so become thy Subjects. 6 Thy Throne, O Christ, God as well as Man, is literally to endure for ever and ever: and the Scepter of thy Kingdom is literally a right Scepter, or a Scepter sway'd only according to Righteousness, and to promote Righteousness in the World. 7 Thou immutably lovest Righteousness, and hatest Wickedness: therefore God the Father, who is thy God in respect of thy Manhood here spoken of, has highly exalted thee above all

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Men or Angels. 8 *The Knowledge of thy Gospel shall be more grateful to all true Believers, than the sweetest Odours, when it begins to spread it self over the World, as a sweet Odour.* 9 *Persons of the greatest Rank shall become the Disciples of Christ; and the Church his Spouse shall be greatly advanc'd and honour'd here on Earth, and much more in Heaven.* 10 *And all such as are Christ's Disciples truly, shall consider duly, what an Honour and Happiness it is for them to be so; and hereupon shall forsake all other things, even the dearest Relations for the sake of Christ.* 11 *So shall Christ present to himself a Glorious Church, not having Spot or Wrinkle. And it is no more than all Christians ought to do, for that God shall make Christ the Lord of All.* 12 *And the Kings and other Great Persons of the Earth shall bestow great Gifts upon the Church, to express the more their Duty and Love to Christ, and to obtain or preserve the more his Favour.* 13 *The Ornaments of true Believers, or the Christian Church Christ's Spouse, shall be chiefly the inward godly Disposition of the Heart or Virtues: not but that the Christian Church shall also have outward costly and decent Ornaments.* 14 *The Christian Church shall have in it or consists of Persons Chast as Virgins, i.e. truly Pure or sincerely Upright.* 16 *And instead of the twelve Patriarchs, of whom we now boast, shall the Christian Church have twelve Apostles and their Successors, who shall govern the Church thro' the Christian World.* 17 *So that the Christian Name shall be celebrated to the very end of the World.*

P S A L M XLVI.

To the Chief Musician for to be sung by the Sons of Korah, a Song upon or to the Tune call'd Alamothe, being not improbably compos'd by David, after those great Victories which he got over several Nations, and are mention'd 2 Sam. 8.

God is our Refuge and Strength, a very present Help in Trouble. 2 *Therefore will we not fear, tho' the Earth be remov'd, and tho' the Mountains be carried into the midst of the Sea.* 3 *Tho' the Waters thereof rore, and be troubled, tho' the Mountains shake with the swelling thereof. Selah.* 4 *There is a little River, the Streams whereof shall continue to make glad the City of God, by affording it Water, and particularly by watering the Gardens of the said City, where is the holy Place of the Tabernacle of the Most High: thus shall the said small River do, notwithstanding all the vain Attempts of our Enemies to stop the Water thereof from us.* 5 *For God is in the midst of or within her the said City in a special manner, by reason of his Ark being therein: therefore she shall not be mov'd or hurt by her Enemies: but God shall help her, and that right early.* 6 *The Heathen rag'd against her, the Forces of several Kingdoms were mov'd or march'd and join'd together in order to destroy her: but he utter'd his Voice in our Favour by sending Thundring and Lightning*

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Lightning to terrify and destroy our Enemies, and so the Men of the Earth melted, i. e. our Heathen Enemies were discomfited, and got away by degrees, such as were not kill'd, as Snow melts by the Heat of the Sun.
 7 For, as I said v. 1. to the same purpose, the Lord of Hosts is with us, the God of Jacob is our Refuge. Selah. 8 Come, behold the Works of the Lord, what Desolations he has made in the Earth, i. e. he has enabled us to make in the Countries of our Enemies, instead of their destroying us.
 9 It is he that makes Wars to cease from one end to the other end of the Earth, i. e. in and all round the land of Israel or Judah: he breaks the Bow of our Enemies, and cuts the Spear in sunder, he burns the Chariot in the Fire, i. e. God it is that enables us to do so unto them.
 10 As if he should plainly say unto them, Be still or quiet in not acting any thing against my People, and know that I am God over all the World. I will be exalted even among the Heathen, I will be exalted in all the Earth, at least on account of the wonderful Deliverances or Victories I vouchsafe my People from all others. 11 Wherefore let us conclude this Song in like manner as we begun it, and as v. 7. The Lord of Hosts is with us, the God of Jacob is our Refuge. Selah.

P S A L M XLVII.

To the Chief Musician, a Psalm for to be sung by the Sons of Korah, probably compos'd and sung on Occasion of bringing the Ark, either into the Tabernacle on mount Sion by David, or thence into the Temple by Solomon. And the Ark being a Type of Christ, as mount Sion was of Heaven, hence the Carrying of the Ark up to the said Mount, may be look'd on as a Type of Christ's Ascension into Heaven, in which Sense it is understood by the Ancient Fathers of the Christian Church.

O clap your Hands in token of Joy, all ye People assembled together on the present joyful Occasion; shout unto God with the voice of Triumph, i. e. lift up your Voices to praise God shouting after a Triumphant manner.
 2 For the Lord Most High is to be prais'd by us, for having shewn himself terrible to our Enemies in our Defence: He is the Great King over all the Earth. 3 He has subdu'd and shall subdue the Heathen People under us, and the Nations under our Feet. 4 He * has chosen this good land of Canaan to be our Inheritance for us, and therein has chosen a Place for his Dwelling or special Presence, whence arises the Excellency of the Seed of Jacob above all other Nations, and this he has done because Jacob was one whom he lov'd in a singular manner. Selah. 5 The Ark, which is the Emblem of the special Presence of God, is gone up into the Holy Place on mount Sion with a Shout of Joy and Praise; the Ark of the Lord with the sound of a Trumpet. 6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the Earth, sing ye praises with Understanding, i. e. in a skilful

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ful and withal decent and Religious manner, as duly considering what great Reverence is due to God in all Religious Duties, even that of Rejoycing before him. 8 For it is God that reigns over the Heathen as well as us, and so over all the World. And as sole and universal Lord over all the World God sits upon the Throne of his Holiness in Heaven, ruling all in Holiness or strict Righteousness or Justice. And as an Emblem of his Heavenly Throne, and a Token of his special Favour to us, he is pleas'd to represent Himself as sitting between the Cherubims over the Ark. 9 Before which Ark, or the Tabernacle wherein it stands, it is that at our solemn Festivals, as well as on this solemn Occasion at present, the Princes or Heads of the Tribes of the People are gather'd together,* and the rest of the People of the God of Abraham that are able to attend, to worship God in a more solemn manner: for the Shields or Defence of the Earth or our Country belong or is to be ascrib'd unto God, who (a) has promis'd to protect our Land and Houses from any Invasion, tho' left Unguarded, while we attend at his solemn Feasts and Service at the Sanctuary. Wherefore he is to be greatly exalted by us.

P S A L M XLVIII.

A Song or Psalm for to be sung by the Sons of Korah, likely compos'd after the Repulse or Withdrawing of some Army, who had invaded Judah, and intended to have destroy'd Jerusalem, which being the City of God, or which he had chosen for his Place of more solemn Worship, he therefore as yet preserv'd in a special manner.

Great is the Lord, and greatly to be praised in the City of our God, in the Mountain of his Holiness, i. e. mount Sion where his Sanctuary is. 2 Beautiful for Situation is the said City, and the Joy of the whole Earth or land of Israel or Judah is mount Sion, by means of the Sanctuary being placed thereon, which Mount is on the North-side or in the North-part of the City of the Great King or God, viz. Jerusalem. 3 God is known or acknowledg'd and worship'd in her Palaces or the magnificent Temple or Tabernacle built there, for a Refuge to us from our Enemies. 4 For lo, lately the Kings of several Nations were assembled against us, they pass'd by or thro' our Country together till they came near to Jerusalem. 5 They came so near as that they saw it, and that was all; for so God order'd it, that on a sudden they marvell'd or were amaz'd, they were troubled or confounded not knowing what else to do, and therefore halted away. 6 For a pannick Fear took hold upon them there, and Pain, as of a Woman in travail. 7 Or like the Fear which seizes the Seamen, when thou breakest the Ships of Tarshish with an East or any other tempestuous Wind. 8 As we have heard our Fathers tell of thy wonderful Works done in their time for them, so have we seen the like now lately done

(a) Exod. 34. 24.

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in the *Preservation of the City of the Lord of Hosts, in the Preservation of the City of our God.* And hereby we are the more encourag'd to hope, that in like manner God will preserve and so establish it for ever or to the World's end. *Selah.* 9 We did not rely on our Forces or Fortifications so much as on thy gracious Help; and therefore we have thought of thy loving Kindness, O God, shewn of old to our Fathers, and being assembled together did pray to thee for thy Help in the midst of thy Temple. 10 According to thy Name, viz. the Lord of Hosts, O God, so is thy Deliverance wrought for us, and thy Praise for the same shall be celebrated, not only at thy Temple, but to the ends of the Earth or thro' our whole Country. By thy said Deliverance of us thou hast given a new Instance, that thy Right hand is full of Righteousness, i. e. that thou never makest use of thy Power but to do Justice. 11 Let the Inhabitants of Jerusalem, which is the Mother or Chief City of the Kingdom, and where stands mount Sion, rejoyce, and also let the Daughters or other Cities of Judah be glad, because of thy Judgments thus shewn in the Preservation of thy People and Destruction of their Enemies. 12 Walk about Sion and the rest of Jerusalem, and go round about her, and as ye go, tell the Towers thereof, that you may see with your own Eyes that not one is wanting or hurt by the Enemy. 13 Mark ye well her Bulwarks, consider her Palaces or most stately Buildings, that ye may be fully satisfy'd that not the least Damage is done to any of them, and that ye may tell it, viz. what a great and entire Preservation God has lately vouchsaf'd this his City, to the Generation following, that so they may be induced to adhere to him faithfully. 14 For this God is or ought to be acknowledg'd by us and our Posterity, as our only God for ever and ever; and if we do so, then he will be our Guide, i. e. direct us what to do in any Distress, and deliver us out of it even unto Death.

P S A L M XLIX.

To the Chief Musician, a Psalm for to be sung by the Sons of Korah, wherein is set forth the Shortness of all Worldly Greatness, and the Unavoidableness of Death; which, at it ought to curb the Insolence of Rich and Great wicked Men, so it ought to preserve Pious poor Persons from envying the others Prosperity, or being dejected at their own Condition.

Hear this, all ye People, give ear, all ye Inhabitants of the World: 2 Both Low and High, Rich and Poor together. 3 My Mouth shall speak of Wisdom, i. e. not trivial but most weighty Matters: and the Meditation of my Heart shall be of Understanding, i. e. the Subject of my present Composition shall be such as ought to be duly consider'd. 4 I will my self do what I advise others, viz. incline my ear or attend to the weighty Instruction contain'd in this Psalm, which therefore may be
styl'd.

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styl'd a Parable; I will open my dark Saying upon the Harp, i. e. I will play and order it so by having a Tune set thereto, that others may also play upon the Harp, and so the better instil into their own and others Minds the Contents of this Psalm, which are of more moment to be duly weigh'd, than the resolving of the darkeſt Riddle. 5 The Design of this Psalm is to ſhew, Wherefore ſhould I, i. e. that neither I nor any other godly Perſon have Reaſon anxiously to fear in the days of Evil, when the Iniquity of my Heels ſhall compaſs me about, i. e. when wicked Men that endeavour to ſupplant me, have ſurrounded me ſo that there ſeems no Way left for me to eſcape them; or when Sickneſs, or the Weakneſs of old Age or Death it ſelf is coming upon me. But then the Cauſe, that I ought not anxiously to fear in ſuch Caſes, is not grounded on ſuch Motives as commonly induce Mankind not to have ſo much as a juſt Fear in theſe Caſes. 6 For there are they that truſt in their Wealth, and boaſt themſelves in the multitude of their Riches, ſo as not to have a due Concern to prepare themſelves even for Death. 7 They do not duly conſider, that none of them can by any Means or with all their Wealth redeem his dying Brother from Death, nor give to God a Ranſom, which will prevail upon him for to free him that is dying from Death; and conſequently that they will not be able to ranſom themſelves when they come to dy: (8 And no wonder, for the Redemption of their Soul or Life from Death is too precious to be obtain'd by Riches or any thing in this World, and it ceaſes for ever, i. e. therefore it will be in vain to the World's End to think of ſuch a Redemption, viz.) 9 that he or any mortal Man ſhould be ſo freed from Death, and ſtill live for ever, and not ſee Corruption. 10 For he ſees whoſoever he be, that even wiſe or the beſt Men dy: much more therefore likewiſe ſhall the Fool, i. e. impious and ſo brutiſh Perſon periſh, and leave their Wealth to others. 11 Indeed as for ſuch brutiſh Perſons, their inward Thought is, i. e. they generally think with themſelves, that their Houſes ſhall continue for ever to them and their Poſterity, and their Dwelling-places remain in their Family to all Generations; and hereupon they call their Lands after their own Names, as thinking the ſaid Names will be kept up for ever. 12 Nevertheless, 'tis evident daily how much they are miſtaken herein, for that Man, tho' being in the greateſt Honour, yet abides not therein long, but dies both himſelf and his Honour, and his Eſtate in time go's to ſome other Family, and ſo have ſome other Name given it, and the very Name or Memory of him that gave it the former Name, is loſt. So that after all he is in this reſpect alſo like the Beaſts that periſh without being long remember'd when dead. 13 This their Way in thinking ſo to perpetuate their Memories, is one piece of their Folly, and yet their Poſterity approve their Sayings or Doings, acting juſt in the like Fooliſh manner. 14 Thus like Sheep, they and their Poſterity, one after the other, are laid

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laid in the Grave at the evening or end of their Life, where after their Death the Worms do and shall feed upon them as well as others; and so shall they continue in the Grave till the Resurrection, when the Upright shall act as those that then have Dominion over them, being assumed by God to assist in the Judicature of the rest of the World, in the day of Judgment after the Resurrection, which Resurrection may be fitly styl'd the Morning on account of the Dead's then awaking and arising out of the Grave: and or whereas their Beauty or Glory spoken of v. 11, &c. shall consume in the Grave from their Dwelling, as has been afore v. 12. said. 15 But now the chief Motive for me and all good Men not anxiously to fear as v. 5. is this, that tho' I dy, yet God will redeem my Soul from the Power of the Grave one day, by raising me to an immortal Life of Happiness: for he shall receive me then into such an immortal and happy State. Selah. 16 Wherefore be not thou, good Man, whosoever thou art, afraid of his Power, or dejected at thy own mean Condition, when such an one is made Rich, when the Glory of his House is increased. 17 For he must dy in no long time, and when he dies, thou wilt be deliver'd from his Oppression, and shalt have no reason to envy his Condition as better than thine, forasmuch as he shall carry nothing of his Riches &c. away with him: his Glory shall not descend after him into the Grave; but on the contrary most miserable will his Condition be there. 18 Tho' whiles he lived, he blessed his Soul, i. e. he accounted himself and others accounted him Happy: (and in like manner many Men will praise thee and esteem thee as an happy Man, when thou dost what they esteem Doing well to thy self, i. e. indulge thy self and thy Companions in all vicious Pleasures: but surely thou canst not think such a Man in an happy Condition; forasmuch as) nevertheless 19 he shall go to the Generation of his Fathers, and they all shall never see Light, i. e. he shall dy in time as well as his Fathers, and his Condition as well as theirs after Death shall be most miserable, for that they shall never more enjoy an happy State, but on the contrary after their Resurrection shall be doom'd to eternal Misery, exprest in Scripture by Darkness. 20 Thus it plainly appears, that (as is afore v. 12. said) Man that is in Honour, and understands not, i. e. do's not live as Reason and Religion direct him, is or both lives and dies like the Beasts that perish; and therefore there is no just Cause to envy such a Man's Greatness here.

P S A L M L.

A Psalm of or rather for to be sung by Asaph one of the Chief Musicians in the time of David, by which Royal Prophet this Psalm was most probably compos'd, it foretelling the general Judgment, at which Men shall be judg'd, not so much for their bare Performance or Neglect of Sacrifices and other legal Rites, but chiefly for their Holiness of Life or Observance of Moral and Christian Duties; the Preaching of the Gospel

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as the principal Rule of Life, being hereby foretold to intervene between the time this Psalm was compos'd, and the general Judgment.

There will be most certainly a Day of Judgment, when the Mighty God, even the Lord shall as certainly as if he has or had already spoken and call'd, i. e. given the word of Command to his Angels to summons all the Inhabitants of the Earth from the rising of the Sun, unto the going down thereof. 2 And as out of his Tabernacle on mount Sion, which is the Perfection of Beauty or as magnificent a Tabernacle as can be made by Art, God has shin'd or appear'd in a most Illustrious manner oftentimes already; so before the aforesaid Day of Judgment God the Son shall in our human Nature come into the World, particularly to mount Sion or the Temple that shall then be thereon, and his Disciples shall behold his Glory, (b) the Glory as of the Only begotten of the Father, and after his Death and Ascension his Apostles shall begin at Jerusalem, whereof mount Sion is a Part, to preach the Gospel. 3 Some Ages after this our God shall come to judge the World, and summons together for that purpose all Mankind as v. 1. and when he comes to do this, he shall not keep Silence, or come in a silent manner, but in a most illustrious and terrible manner; a Fire shall devour before him, and it shall be very tempestuous round about him, i. e. he shall come with a visible Appearance of flaming Fire, and with a great Wind, as formerly at mount Sinai. 4 Then he shall call to the Inhabitants of the Heavens or holy Angels from above, and to the Inhabitants of the Earth that be then living, and also to the Dead that ly in the Earth or Grave that shall then be rais'd, that he may judge them All, and particularly then declare, who truly are his People. 5 After which he shall say to his holy Angels, Gather my true Saints or People together unto me, and let them come and inherit the Kingdom prepar'd for them; namely Those that having a due Knowledge and Fear and Love of me, have made a Covenant with me, that I should be their God, and they my People; and have accordingly behav'd themselves in all respects, by not contenting themselves with outward or legal Sacrifices or other Rites, but by offering up their own selves as a living Sacrifice, in Holiness of Life, and so in the only manner truly acceptable unto God. 6 And the Inhabitants of the Heavens or Angels shall declare his Righteousness, i. e. that God acts most justly in taking only such as are describ'd v. 5. for his People or Saints, and rewarding them only as such. And no wonder that no Injustice shall be then done; for God is to be Judge himself in Chief, who cannot do Injustice, it being contradictory to his very Nature. Selah. Such being the Rule whereby God will judge the World at the last Day, therefore it most highly concerns the Israelites, who esteem themselves to be his People in a special manner, to consider and examin themselves whether they truly act as such, and do not rather forfeit that Cha-

(b) John 1. 14.

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rather by not Acting agreeably thereto. To this end let them suppose God by me thus speaking to them: 7 Hear, O ye who are too apt to rely on your being my People, and I will speak: O Israel, and I will admonish thee of thy Faultiness, and testify against thee that thou dost not act as truly my People. Indeed I am acknowledg'd by thee to be God, even thy God, and therefore thou oughtest to give a sincere Obedience to all my Commands, and not only to some that relate only to outward Rites, and so are more easily to be perform'd, as Sacrifices &c. 8 For I have no Cause, and therefore will not reprove thee for neglect of thy Sacrifices or thy Burnt-offerings,* which are continually before me. But thy grand Mistake lies in this, that thou esteemest the said Sacrifices and some other external Rites as Circumcision &c. to be what I chiefly regard. 9 But I assure thee to the contrary, that rather than be content with Sacrifices and other external Rites alone, I will take no Bullock out of thy House, nor He-goats out of thy Folds. 10 For common Sense is enough to tell thee, that I need not be beholden to thee for such things, in that every Beast of the Forest is mine, and the Cattle upon a thousand Hills. 11 I know all the Fowls of the Mountains: and the wild Beasts of the Field are mine. 12 Therefore if I were hungry, I would not tell thee, for the World is mine, and the Fulness thereof. 13 But will I eat, canst thou be so absurd as to imagin, the Flesh of Bulls, or drink the Blood of Goats? 14 There are indeed certain subordinate Ends for which I have instituted and do as yet require such Sacrifices, even till Christ shall have offer'd up himself a Sacrifice for the Sins of the World, of which grand Sacrifice the legal Sacrifices are Types: but if thou wouldst have thy Sacrifices acceptable unto me, thou must take Care in the first place to offer unto God Thanksgiving with a Heart sincerely pious, and pay or make good thy Vows of Obedience unto the Most High, by an actual Obedience to the Commands relating to the greater and inward Duties of Morality and Piety. 15 And when thou art Carefull to do thus, then if thou call upon me in the day of Trouble, I will deliver thee, and thou shalt glorify me. 16 But it will be in vain for to expect my Deliverance, only because my Sanctuary is among you, and you Sacrifice there unto me; for unto the Wicked God says, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy Mouth? i. e. I am so far from Caring for it, that it do's but offend me the more: 17 Seeing thou hatest to follow the Instruction given thee by me, and castest my Words behind thee, i. e. slightest my Commands, as Men are wont to slight things which they cast behind them as of no value. 18 For instance, when thou sawest a Thief likely to thrive by his Theft, then thou consentedst to be Partner with him, and hast been Partaker with Adulterers. 19 Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit. 20 Thou sittest and speakest against thy Brother; thou

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slandereſt thine own Mother's Son. 21 *Theſe and the like wicked things haſt thou done, and I kept Silence for ſome time, not reprov- ing thee by ſending on thee a juſt Punishment: and hereupon thou abuſedſt my Forbearance, and inſtead of being thereby induced to repent, thou waſt the more encourag'd to go on in Wickedneſs, and thoughteſt that I was altogether ſuch a one as thy ſelf, viz. either that I know not what is done by thee in ſecret, or am as well pleas'd with it as thy ſelf: but the time is now come, that I will reprove or fully puniſh thee for all thy Wickedneſſes, and ſet them in order before thine Eyes, i. e. reckon them all up diſtinctly to thee, that thou mayſt be fully convinc'd, that I did not forbear puniſhing thee afore for want of knowing all thy Wickedneſs, but out of meer Mercy; that thou mighteſt repent; which ſince thou haſt thus abuſed to thy Dying-day, and now is come the time of Judgment, thou art juſtly to be puniſh'd without Mercy, -or with Punishment as endleſs as would be thy ſinful Courſe, would I permit thee to go on therein.* 22 *Now as I ſaid afore v. 6. let all the People of Iſrael ſuppoſe or know that God ſpeaks thus to them by me; and it moſt highly concerns you duly to conſider this Admonition, ye that forget God, and to remember your Duty to him, and to return to him by a timely and ſincere Repentance, leſt I ſhew the greateſt Indignation againſt you by puniſhing you in the ſevereſt manner, ſuch as you would eſteem it to be if wild Beaſts ſhould tear you in pieces, and there ſhall be none able to deliver you out of my Hands.* 23 *Remember in ſhort, that whoſo offers Praise or performs all religious Worſhip to me with a ſincerely pious Heart, he only it is that I eſteem as one that truly glorifies me by worſhipping me: and to him only that with the ſame ſincerely pious Heart alſo orders his Converſation aright or leads an holy Life, will I ſhew the Salvation of God, or reward him with Happineſs here in ſuch degree as ſhall be fitting for him, and with eternal Happineſs hereafter.*

P S A L M LI.

To the Chief Muſician, a Psalm of David, when Nathan the Prophet came to him, after he had gone in to Bathſheba.

Have mercy upon me, O God, according to thy loving Kindneſs: according unto the multitude of thy tender Mercies blot out my Tranſgreſſions out of thy Book, wherein are all my Actions &c. recorded, i. e. pardon them; eſpecially the Sins of Adultery and Murder, which I now more peculiarly bewail. 2 Give me Grace to waſh me thoroughly from my Iniquity, and cleanſe me from my Sin, i. e. to repent throughly of my Sins, which Repentance is denoted by the legal and outward Rite of Waſhing and Cleanſing the Body and Cloaths of the Penitent. 3 For I now am ſenſible of, and moſt humbly and publickly acknowledge my Tranſgreſſions, of which I was ſtupidly inſenſible, till thou ſenteſt thy Prophet Nathan

PARAPHRASE.

than to awaken me, and a sad and amazing Remembrance of such my heinous Sin is ever before me or in my Thoughts. 4 Not but that I might have conceal'd this Sin from the Knowledge of Man; and tho' it was known to Man, I stood not in fear of being punish'd for it by Man: But I am the more afflicted, because by endeavouring to conceal my Adultery, therein against thee, thee only have I sinn'd in a more aggravated manner, in being so stupid as to think what I had done, could be in the least conceal'd from thee; and accordingly notwithstanding all my Cunning and Secrecy have I done this Evil in thy Sight: that thou mightest be justified when thou speakest, and be clear when thou judgest, i. e. so that I cannot but acknowledge thy Proceedings to be most just, and clear thee from all Charge of Injustice, howsoever thou shalt see fit to punish me. 5 Behold, I was shapen in Iniquity: and in Sin did my Mother conceive me, i. e. 'tis true indeed, as thou knowest, O Lord, that there is in me an innate Proneness to Evil. But this is so far from excusing what I have done, that I confess the Consideration of it ought to have made me more watchful to suppress such natural bad Inclinations. 6 Behold, agreeably hereto thou desirest Truth in the inward Parts, i. e. requirest us not to entertain with the least Approbation those first Motions which we find in our Thoughts and Desires after any Evil, but with Sincerity and Uprightness of Heart to oppose them: and to this end in the hidden Part thou shalt make me to know Wisdom, i. e. thou hast put a Principle of better Motions and Wisdom in us, which secretly checks and corrects those natural Inclinations to Sin. 7 I have therefore nothing to say in my own behalf, but wholly betake my self to thy Mercy for Pardon upon my sincere Repentance. Be pleas'd then to purge me with Hyssop, and I shall be clean: wash me, and I shall be whiter than Snow, i. e. as the Priest is wont to denote unclean Persons to be cleans'd, and absolv'd thereupon from their Uncleaness, by sprinkling them with Water mixt with the Ashes of an Heifer, which Sprinkling was perform'd with a Bunch or Branch of Hyssop; so be thou pleas'd to absolve me from the Guilt of the great Sins I have been guilty of, and restore me to thy former Favour as if I had never committed such Sins. 8 Make me to hear or have Joy and Gladness, arising from my Sense someway of my being thus restor'd to thy Favour, that the Bones which thou hast broken may rejoyce, i. e. that the great Pain or Grief, which I felt at the Message of Nathan, may be turn'd into Joy. 9 To this end hide thy Face from my Sin; and blot out all mine Iniquities. 10 Create in me a clean Heart, O God; and renew a right Spirit within me, i. e. daily renew thy succours of Grace to me, that thereby I may be enabled to think and do what is Right, and to resist all evil Thoughts, much more Actions. 11 Cast me not away from thy Presence or Favour, as thou didst Saul, and I deserve; and take not thy Holy Spirit from me, as thou didst from him. 12 On the contrary,
Restore

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Restore unto me the Joy *I* formerly had in my Assurance of thy Favour and Salvation; and still uphold or support me with thy free Spirit, i. e. with that freedom and cheerfulness of Spirit, wherewith *I* was formerly wont to address my self unto thee, in all Exigencies for thy special Direction and Protection. 13 Then will *I* by way of Transgiving take special Care to teach and admonish all such Transgressors, that *I* know of or are about my Court, not to follow the bad Example *I* have given them, but thy Ways or Commands; and so *I* trust many, now Sinners, shall be converted unto thee, partly by the example of my Repentance, and partly by my Authority, and also partly by their seeing how willing thou art to forgive the true Penitent, by thy graciously receiving me again into thy wonted Favour, and so supporting my Authority and Kingdom with thy usual Protection from my Enemies. 14 Deliver me in a special manner from the Blood-guiltiness *I* ly under, in causing Uriah and with him several other of my faithful Subjects to be expos'd to such Danger, as that they must lose their Lives, O God, thou God of my Salvation: and my Tongue shall sing aloud of thy Righteousness. 15 O Lord, open thou, i. e. give me such a gracious Cause, and thereby also Encouragement to open my Lips, and my Mouth shall shew forth thy Praise. 16 For the Truth is, that the Sins of Adultery and Blood-guiltiness are of so heinous a Nature, that thou desirest or requirest not Sacrifice for the Expiation thereof in the Law, the said Law allowing no Sacrifice or Expiation to be made for such wilful Sins, but requiring that he that is guilty of them should be put to Death: else would *I* give it thee willingly for my Expiation. And no wonder thou hast not allow'd any Sacrifice for to expiate such Sins, inasmuch as thou delightest not in Burnt-offerings, which are esteem'd the chief Sort of Sacrifices, on account of any real Value in them themselves. 17 The Sacrifices requir'd and accepted of God for the Expiation of all wilful Sins on the part of the Sinner, are a broken Spirit, i. e. an Heart affected with a most sincere and deep penitential Sorrow: such a broken and a contrite Heart, O God, thou wilt not despise, as being all the Penitent can do, tho' even that be not a satisfactory Expiation or Amendment made to thee, for the Affront and Injury done to thy Majesty and Holiness by such Sins. And such a truly contrite and broken Heart, *I* trust, *I* now have by thy Grace; and therefore, *I* humbly trust, thou wilt not only pardon my said Sins, but also receive me into thy former Favour. 18 And in this humble Confidence in thy Mercy, *I* presume to pray to thee, not only for my self, but for my People and Kingdom also, beseeching thee to continue to do Good in or of thy good Pleasure, as to all the other Parts of my Kingdom, so especially to Zion or Jerusalem the Royal or Capital City; particularly build thou, i. e. enable us to finish the Walls of Jerusalem which are begun; and when finish'd, preserve them from the Siege and Battery of any Enemy, that they may continue

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tinue Built, and so a Defence to thy Holy City and Sanctuary therein.
 19 Then shalt thou be pleas'd with the Sacrifices of Righteousness, *i. e.* which the Righteous shall offer unto thee by way of Thanksgiving, namely with Burnt-offering and Whole-burnt-offering: then shall they offer Bullocks or most costly Sacrifices upon thy Altar.

P S A L M LII.

To the Chief Musician, Maschil, a Psalm of David, *compos'd by him* when Abiathar had come and told him, how Doeg the Edomite came and told Saul, and said unto him, David is come to the House of Achimelech.

Why art thou so very Wicked, as that thou art not content to do Mischief, but even thou boastest thy self in the afore unheard of Mischief of killing the Priests of God &c. O Doeg who art indeed a mighty Man in the Court of Saul? But know that notwithstanding all thy wicked and vain Endeavours to destroy me, the Goodness of God endures continually, *i. e.* will continue still to protect me. 2 Thy Tongue devises Mischief, *i. e.* hath told false Stories to Saul, which thou contrivedst only to do me and others Mischief; so that thy Tongue may be said to be like a sharp Razor, the Instrument or Means of many having had their Throats cut, or otherwise losing their Lives; thus has thy Tongue done by thy Working deceitfully with it, and not telling the plain Truth as to what Achimelech did for me. 3 It hence appears that thou lovest Evil more than Good; and Lying rather than to speak Righteousness. Selah. 4 Thou lovest all devouring Words, *i. e.* false Stories which may destroy others, so it be to thy Advancement with Saul, O thou wicked Wretch that hast such a deceitful Tongue. 5 But know, that God, whose Priest thou hast slain, shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy Dwelling-place, and root thee out of the Land of the Living. Selah. 6 The Righteous also shall see plainly the just Judgment of God upon thee, and thereby shall be induced or confirm'd the more to fear God, and shall laugh at him, *i. e.* Doeg, deriding his Folly in the following manner. 7 Lo, this Man, who we see now brought to Destruction, is the Man that made not God his Strength: but trusted in the abundance of his Riches, and strengthened himself in his Wickedness. 8 But as for me, against whom Doeg chiefly aims, I am or shall be like a green Olive-tree in the Court belonging to the House of God, *i. e.* I shall be in Prosperity, when Doeg like a wither'd Leaf shall be come to nothing: for I trust in the Mercy of God, that he will preserve me from perishing for ever and ever, *i. e.* both in this World and the World to come. 9 Therefore I will praise thee for ever, because thou hast done it, *i. e.* brought about my Preservation hitherto; and I will wait on thy Name, *i. e.* will also for the future rely on thy Goodness and Faithfulness to accomplish the Promises thou hast been pleas'd to make unto me of being
 one

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one day King of thy People; for it is Good before thy Saints, i. e. all thy pious Servants have ever found it the best and wisest Course, to depend on thy omnipotent Goodness and faithful Promises, and not to use any evil Methods to advance themselves, or free themselves from Dangers.

P S A L M LIII.

To the Chief Musician to be sung upon Mahalath or some hollow Instrument as Flute or Pipe, and that to the Tune of Maschil, a Psalm of David, compos'd by him at first as it stands Psal. 14. and on the Rebellion of Absalom. But most likely upon the new Revolt made presently after the Death of Absalom, by the Israelites that follow'd Sheba, David made two or three Variations in Psal. 14. and so used it upon this new Occasion, it being much the same with that of the Former. So that there needs no new Paraphrase here, but in one or two Verses.

The Fool hath said in his Heart, There is no God; corrupt are they, and have done abominable Iniquity: there is none that doth Good. 2 God looked down from Heaven upon the Children of Men, to see if there were any that did understand, that did seek God. 3 Every one of them, i. e. of the Israelites is gone back or has made a new Revolt from me: they are altogether become Filthy: there is none that doth Good, no not one. 4 Have the Workers of Iniquity no Knowledge? who eat up my People, as they eat Bread; they have not call'd upon God. 5 There were they in great Fear, where no Fear was or before they had just Reason to fear, the Forces I sent against them having not yet approach'd to them: for God sent such a panick cowardly Fear upon them, that they ran away and dispers'd themselves, as soon as they heard I had sent a Party after them, and left Sheba their Ring-leader to shift for himself; whose Head was afterward cut off and thrown over (c) the Wall of the City Abel to Joab David's General. Thus God has broken by the fall from the Wall the Head of Sheba in pieces, and scatter'd the several Bones of the Head and likely Body of him that encamped or revolted against thee: thou, O my Soul, hast been enabled thus to put them to shame by so easily and shamefully defeating them, because God has despis'd them, i. e. justly permitting them to be thus put to shame for their causeless and wicked Revolt against me, and thereby against God himself, whose Vicergerent I am. 6 O that the compleat Salvation of Israel were come out of Zion! when God bringeth back the Captivity of his People, Jacob shall rejoyce, and Israel shall be glad.

P S A L M LIV.

To the Chief Musician, on (d) Neginoth, Maschil, a Psalm of David, when the Ziphims came and said to Saul, Doth not David hide himself with us?

(c) Read 2 Sam. 20. (d) See the Titles to Psal. 4, and 32.

Save

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Save me, O God, by or according to thy Name, which denotes thee to be the Supream Judge of the World, and so the Protector of the Injur'd, and judge or vindicate me by thy Strength. 2 Hear my Prayer, O God: give ear to the Words of my Mouth. 3 For Strangers to me, and so such as can truly know no Evil of me, and also such as are unacquainted with the Rules or Duty of Justice, viz. (e) the Ziphites are risen up against me, and Oppressors seek after my Soul; they have not set God before them. Selah. 4 Behold, God is mine Helper: the Lord is with them that uphold my Soul. 5 He shall reward Evil unto mine Enemies; cut them off in thy Truth, i. e. I trust thou wilt destroy them, and so save me, and fulfil all thy gracious Promises to me. 6 Therefore I will freely or gladly sacrifice unto thee in such manner as I can, viz. I will praise thy Name, O Lord, for it is Good or fitting for me so to do, on account of the Mercies I have already receiv'd of thee. 7 For He, i. e. God often has delivered me out of all Trouble: and mine Eye has seen his Desire upon mine Enemies.

P S A L M LV.

To the Chief Musician, on Neginoth, Maschil, a Psalm of David, compos'd likely on Absalom's Rebellion, and David's bearing that Abithophel also was among the Conspirators.

Give ear to my Prayer, O God: and hide not thy self from my Supplication. 2 Attend unto me, and hear me; for so great is my Trouble, that I can't but mourn in or weep whilst I make unto thee this my Complaint, and make a Noise with my Sobbing and Groaning, 3 because of the Voice of the Enemy, because of the Oppression of the Wicked: for they cast Iniquity upon me, i. e. load me with (f) false Accusations, as being Unjust and not taking Care of my People, and hereby they shew that 'tis not for any just Cause, but in Wrath or out of their meer Malice and Rage against me, that they hate me so as to go about to dethrone me. 4 Wherefore my Heart is sore pain'd within me: and the terrors of Death are fallen upon me. 5 Fearfulness and Trembling are come upon me, and Horror hath overwhelm'd me. 6 And in this Confusion as one that wishes rather than hopes to escape, I said, O that I had swift Wings like a Dove! for then would I fly away, and be at rest. 7 Lo then would I wander far off, and remain in the Wilderness. Selah. 8 I would hasten my escape from the present Persecution of my Enemies, which is falln upon me on a sudden like a windy Storm and Tempest. 9 But since my foresaid Wish is in vain, my chief Hope is in thy merciful Protection of me, O Lord, and thy defeating the Design of my Enemies. To which end I beseech thee to destroy, O Lord, their Counsels, and to this purpose divide or make them not to agree in Opinion, as to which of

(e) See 1 Sam. 23. 19, and 26. 1. (f) Read 2 Sam. 15.

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*the several Counsels given by their several Tongues it is best to follow. And the first Reason I shall mention to induce thee so to destroy them is this, for that I have been as certainly inform'd as if I had seen the Violence and Strife or Cruelty they commit in the City of Jerusalem. 10 Day and Night they go about it upon the Walls thereof, i. e. they continually guard the Walls of the City, that they may more securely carry on their wicked Designs: Mischief also on their part, and Sorrow on the part of the Oppress'd, are in the midst of it or within the whole City. 11 Wickedness of all sorts is in the midst thereof: Deceit and Guile depart not from, i. e. are continually practis'd in her Streets. 12 Another strong Reason why thou, O God, shouldst destroy them is this; for that it was not an open Enemy that has reproach'd me as an unjust and careless Governour; had it been so, than I could have born it better, as having reason to expect no other from an Enemy; neither was it he that openly hated me, that did magnify himself against me, than I would have hid my self from him. 13 But it was thou, Abithophel, a Man * whom I lov'd as my self, whom I took to be my Guide or chief Counsellor, and to whom as my special Acquaintance or Friend I discover'd all the Secrets belonging to my Government. 14 And what is still more, we * joyn'd our selves to the publick religious Assembly, and walk'd unto the House of God in Company, so that I had all the reason in the World to look on him as a truly pious Person, whereas it now appears that he has afore only acted the Hypocrite. 15 Such being the villanous Practises of my Enemies, let Death, or I doubt not but Death will seize upon them, and let them or they will go down quick into * the Grave: for nothing but Wickedness is in their Dwellings or wherever they are, and among them. 16 As for me, I will call upon God: and the Lord shall save me. 17 Evening and Morning, and at Noon will I pray, and cry aloud: and he shall hear my Voice. 18 He * shall deliver my Soul in peace from the Battle and Rebellion that is now against me: for be the Rebels never so many, there are those which are equivalent to Many more with me, viz. God and his holy Angels. 19 God shall hear my Prayer, and afflict or destroy them; this I doubt not of, because God is even he that abides of old or from all Eternity the Same or unchangeably Just. Selah. Therefore as the just Governour of the World he will punish and destroy them, because they have no Changes, i. e. because their Prosperity or Success hitherto in their Rebellion keeps them from repenting thereof, and so is the Cause that therefore they fear not God as one that will avenge my Cause on them. 20 Especially he, i. e. Abithophel, that has put forth his Hands against such as be at peace with him: he that has broken his Covenant or Oath of Fidelity to me as his King. 21 The Words of his Mouth were smoother than Butter, but I find now War was in his Heart: his Words were softer than Oyl, yet were they thus soften'd only to give him*

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*him the better Opportunity to give me mortal Wounds, as with drawn Swords. 22 Wherefore cast thy Burthen or Cares upon the Lord, or humbly rely on him for help, and he shall sustain thee: he shall never suffer the Righteous to be mov'd. 23 But thou, O God, shalt bring them down into the pit of Destruction: bloody and deceitful Men shall not live out half their days, *therefore I will trust in thee for Deliverance from this present wicked Rebellion against me.*

P S A L M LVI.

A Psalm deliver'd to the Chief Musician, and made by David upon himself, whom he here stiles Jonath-elem rechokim or the silent Dove afar off, because of his being then in a foreign Country. 'Tis styl'd a Mich-tam or excellent Psalm of David, on account of his commemorating herein God's singular Care over him, especially when the Philistines took him in Gath.

Be merciful unto me, O God, for Man, viz. Saul would swallow me up: he fighting, i. e. by sending Men to pursue and take me, daily oppresses me. 2 Mine Enemies would daily swallow me up: for they be many that fight against me, O thou Most High. 3 What time I am afraid, I will trust in thee. 4 In or by the help of God I will or shall have cause to praise his Word or Promises made good unto me: in God I have put my trust, I will not fear what Flesh can do unto me. 5 Every day they wrest my Words: all their Thoughts are against me for Evil. 6 They gather themselves together, they hide themselves, they mark my Steps when they wait for my Soul. 7 Shall they escape by Iniquity? in thine Anger cast down the People that are so Wicked, O God. 8 Thou knowest as well as if thou tellest all my Wandrings from place to place for my Safety: put thou, i. e. do thou remember, or thou dost remember, all my Tears occasion'd by these my Troubles, as well as if thou didst put my Tears into thy Bottle: are they not, i. e. these things are as well remember'd by thee, as if they were register'd in thy Book. 9 When I cry unto thee, then shall mine Enemies turn back: this I know, for God is for me. 10 In God (g) will I praise his Word: in the Lord will I praise his Word. 11 In God have I put my trust: I will not be afraid what Man can do unto me. 12 I will be careful to pay thy Vows which are upon me, O God, i. e. the Vows which I have made unto thee: I will render praises unto thee. 13 For as already thou hast deliver'd my Soul from Death; so wilt thou not, i. e. I know thou wilt deliver my Feet from falling into the Snares of my Enemies, that I may walk before God in the light of the Living, i. e. may continue to live and serve thee.

(g) See v. 4.

PARAPHRASE.

PSALM LVII.

To the Chief Musician, a Psalm entitled Al-taschith, i. e. *destroy not*, because of David's forbidding him that was going to kill Saul, when he came into the Cave where David and his Men were, (b) Michtam of David, made when he fled from Saul, after he had spar'd Saul's Life in the Cave.

Be merciful unto me, O God, be merciful unto me, for my Soul trusts in thee: yea, in or under the shadow of thy Wings will I make my Refuge, until these Calamities be over-past. 2 I will cry unto God most High: unto God that performeth all things for me. 3 He shall send me Help from Heaven, and save me from the Reproach of him that would swallow me up: Selah. God shall send forth his Mercy and his Truth, i. e. shall evidently make good his gracious Promises to me. 4 My Soul or Life is now in most imminent Danger, I being among or encompassed with my Enemies, who are as fierce and cruel against me as Lions; and I lie close here in this Cave even among them that are set on Fire, i. e. being surrounded by those who are most furiously enrag'd against me, even the Sons of Men or wicked Men, whose Teeth are as ready to mischief me as Spears or Arrows, whilst by their false Accusations of me they are continually incensing Saul to pursue me, till he has kill'd me, and so their Tongue is as a sharp Sword. 5 But be thou exalted, O God, above the Heavens or in the highest Manner: let thy Glory be above all the Earth or extoll'd to the highest Degree, as for former Mercies vouchsaf'd unto me, so especially for this most remarkable Opportunity put into my Hand. 6 For whereas they that are my Enemies have prepar'd a Net for my Steps, so that my Soul is or was bow'd down or in the greatest Grief and Fear, there being little hopes of escaping them; whereas they have digg'd a Pit before me, i. e. as Hunters or Catchers of wild Beasts are wont to dig Pits, and cover them over lightly, that so their Prey being turn'd that way, may run over them, and so fall into them and be catch'd; so my Enemies have used all the Contrivances they can think on to catch me: by thy remarkable Providence Saul, the Head of my Enemies, is deliver'd into my Hand by his coming into this Cave, which is as a Pit to catch him in, so that it may be said of him and his Attendants, that they digg'd a Pit for me, into the midst whereof they are fallen themselves, i. e. their Lives are now in my Power, whereas they thought to have my Life in their Power. But God forbid I should my self, or suffer any other to stretch forth an Hand against Saul the Lord's Anointed. No, as thou hast by giving me such an Opportunity had a trial of my Duty to thee, in shewing due Regard to thy Anointed by sparing his Life, tho' he seeks mine: so I will look on this thou hast now done as a fresh and

(b) See the Title of Psal. 56.

Strong

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strong Assurance, that thou wilt in thy Good time remove Saul so, as to make way for my coming to the Throne, without any Ill means used by me. Selah. 7 Wherefore my Heart is fix'd, O God, my Heart is fixt or fully resolv'd to serve thee: I will sing and give praise unto thee. 8 Awake up my Glory, or be no longer silent my Tongue; awake or be no longer silent Psaltery and Harp: I my self will awake and rise early to sing praises unto thee. 9 I will praise thee, O Lord, among the People in the publick Assembly: I will there sing unto thee among all the Nations or Tribes of Israel. 10 For thy Mercy is great unto the Heavens, and thy Truth unto the Clouds, i. e. most transcendently Great. 11 Wherefore I can't conclude this Psalm better than with repeating what is afore said v. 5. Be thou exalted, O God, above the Heavens: let thy Glory be above all the Earth.

P S A L M LVIII.

To the Chief Musician, to be sung to the Tune of the foregoing Psalm entitled Al-taschith, Michtam of David, as containing a memorable Re-proof of those evil Counsellors, who had condemn'd David as guilty of High Treason against their own Conscience, and meerly to please Saul by giving him a Pretence to destroy him.

Do ye indeed speak Righteousness, O Congregation or ye of the King's Privy Council? do ye judge Uprightly, O ye Sons of Men, in pronouncing me as guilty of High Treason? 2 Yea, you know the contrary in your Heart, wherein you are dispos'd to work any Wickedness that Saul would have you, in the Earth or Land of Israel: you (i) frame Violence with your Hands, i. e. make use of the Authority you have to contrive and bring about any unjust Designs of Saul. 3 And no wonder, since ye are some of the Wicked, who are estrang'd or never had any true Sense of God or Religion from the Womb; they go astray from the Ways of God, as soon as they be capable after they are born, more particularly as to speaking Lies or framing false Accusations against the Innocent. 4 So that their Mouth is full of Untruth which is as mischievous as Poison, which is even like the Poison of a Serpent. And what is still worse, they are quite deaf to all good Instruction, or right Information of Matters, contrary to what good Judges ought to be: like the deaf Adder so much talk'd of in these parts of the World, and so call'd, because it is a sort of Adder, that can hear well enough, but purposely stops her Ear, 5 which will not hearken to the Voice or magical Song of Charmers, or Men skill'd in the art of Charming such Creatures, charming never so wisely or skilfully. 6 Break their Teeth, O God, in their Mouth: break out the great Teeth of the young Lions, O Lord. 7 Let them melt or fall away one from

(i) So the Original may be and is best render'd.

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the other till they come to nothing, as Waters which being not contain'd within any Vessel or Bank, run continually and spread themselves further and further, till they are all lost or suck'd up into the Earth. When he, i. e. Saul bends his Bow to shoot his Arrows, let them be as cut in pieces, i. e. let all his mischievous Designs against me come to nothing. 8 As (k) Wax or a Snail which melts or wafts and spends it self the further it go's, so let every one of them that are my Enemies pass away or miscarry in their Designs, which let be like the untimely Birth of a Woman, that they may not see the Sun. 9 Before your Pots can feel the Thorns, i. e. on a sudden, He, viz. God shall take them, viz. the Thorns away as with a Whirlwind, both the green (i) and dry, i. e. God in his Good time shall on a sudden and as with a Tempest, destroy all you that are now my unjust Judges. 10 Then the Righteous shall rejoyce, when he sees the Vengeance of God upon you: which shall be so great, that he shall be able to wash his Feet in the Blood of the Wicked, so much of it shall be shed. 11 So that a Man shall say, Verily, there is a Reward for the Righteous: verily he is a God that judgeth in the Earth.

P S A L M LIX.

To the Chief Musician, (l) Al-taschith, Michtam of David: when Saul sent, and they watcht the House to kill him.

Deliver me from mine Enemies O my God: defend me from them that rise up against me. 2 Deliver me from the workers of Iniquity, and save me from bloody Men. 3 For lo, they ly in wait for my Soul: the Mighty are gather'd against me, not for my Transgression, nor for my Sin, O Lord. 4 They run busily to and fro, and prepare or dispose themselves so about my House, as to be sure to catch me; and all this without my having done any Fault against Saul or them: therefore awake to help me, and behold. 5 Thou therefore, O Lord God of Hosts, the God of Israel, awake to visit or punish all such Wretches, who tho' they call themselves thy People, yet are as Wicked as even the Heathen: be not merciful in sparing any longer, or shewing more Favour to any such notoriously wicked Transgressors. Selah. 6 They return or are sent by Saul to watch my House at evening: there they make a noise like a Dog growling and ready to bite one, and some of them go round about the City to see if they can meet with me any where out of my own House. 7 Behold, they belch out their Malice against me with their Mouth: Swords are in their Lips, i. e. they openly threaten to kill me: for who (say they) doth hear, i. e. shall call us to an Account for it? 8 But thou, O Lord, shalt so disappoint them, that I shall have reason to laugh at them; thou shalt cause me and all good Persons to have all such as be as Wicked as the

(k) So some Versions render it. (l) See the Title of the foregoing Psalm.

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Heathen in derision. 9 Because of his, *i. e.* *Saul's* Strength, which I am not in a Condition to oppose, will I wait upon thee for Protection; for God is my Defence. 10 The God of my Mercy shall prevent me, or make way for my timely Escape: God shall let me see my Desire upon mine Enemies. 11 But slay them not All together or as at one Stroke, lest my People forget the sooner their Punishment: rather scatter them by thy Power about the Country, as contemptible and living Instances of thy Justification of me, and to that end bring them down from that Greatness and Authority they now have, O Lord our Shield. 12 For the Sin of their Mouth, and the Words of their Lips, let them even be taken in their Pride, *i. e.* let their present Pride be at last a means of their Ruin, * namely for Cursing and Lying which they speak. 13 Consume them in Wrath, consume them that they may not be in such Power and Authority; and thereby let them know that God ruleth in Jacob, unto the ends of the Earth. Selah. 14 And in an humble Confidence that thou wilt do as I have now desir'd, I fear them not, but at Evening let them return, and let them make a noise like a Dog, and go round about the City. 15 Only for a suitable Punishment hereafter, like Dogs, likewise let them wander up and down for Meat, and grudge if, or sadly complain that they be not satisfy'd. 16 But I will sing of thy Power; yea, I will sing aloud of thy Mercy in the Morning, as I did the Morning after I had escap'd them that watch'd my House; for thou hast been my Defence and Refuge in the day of my Trouble. 17 Unto thee, O my Strength, will I sing: for God is my Defence, and the God of my Mercy.

P S A L M LX.

To the Chief Musician, to be play'd upon Shulhan-eduth, that is, a six-string'd Instrument which was wont to be us'd in solemn Thanksgivings, Michtam of David, so call'd as being compos'd by him to teach Posterity to trust in God, as he did when he strove or fought with Aram-naharaim, and with Aram-zobah, and conquer'd them; as also when Joab return'd, and smote of Edom in the Valley of Salt, twelve thousand.

O God, thou hast in the late Reign of Saul cast us off, or refused to bless our Forces with Success; thou hast scatter'd us or our Armies, because thou hast been displeas'd by our Sins. O turn thy self to us again in Favour upon our Repentance, and make our Forces successful. 2 Thou hast made the Earth or land of Israel to tremble or feel dreadful Commotions in it: thou hast broken it, *i. e.* hast permitted the People thereof to fall into miserable Divisions, a considerable Party of them setting up Saul's Son after Saul's death for their King against me &c. heal the woful Effects of the Breaches thereof, for it shakes still, or there is still wanting a perfect Cordial Union among us. 3 Thou hast shew'd
or

PARAPHRASE.

or made thy People to undergo hard things: thou hast made us to drink the Wine of Astonishment, *i. e.* we have destroy'd one another, like Men bereft of the use of their Reason by some intoxicating Potion. 4 But now thou hast given me to be King over all the land of Israel and Judah, and as such I have set up a Banner to all them that fear thee, and so are my faithful Subjects as being thy Anointed, and are requir'd or able to go against our Enemies, that they may accordingly repair to my said Banner: thou hast thus set me up to be King, that so it, *viz.* my Royal Banner may be display'd, because of the Truth or an evident Proof of thy Truth in making good thy Promises to me. 5 And that thy beloved People may be deliver'd, and even conquer their Enemies they are going against, save them with thy right hand, and hear me. 6 But why should I doubt it, since God has (*m*) spoken in his Holiness, *i. e.* since God, who is most Holy and therefore cannot ly, has said he will deliver them by my hand: wherefore I will rejoyce in assured hope of Victory. Which I have still the more reason to do, for that God has already given me the Kingdom of Israel as well as of Judah: accordingly I will divide Shechem, and mete out the Valley of Succoth, *i. e.* I purpose to distribute the several parts of the Kingdom of Israel under fit Officers. 7 Gilead is now mine, and Manasseh is mine: the potent Tribe of Ephraim also is mine, and so a great means of the Strength of my Head, or of the Support of my Royal Authority and Crown. Judah is my Law-giver, *i. e.* my Royal Seat and chief Courts of Justice and Government are at Jerusalem, within the Tribe or Kingdom of Judah. 8 And I have not only now got all the Tribes of Israel under my Dominion, but also have subdu'd my neighbouring Enemies, *viz.* Moab is my Washpot, *i. e.* reduc'd by me to the vilest Servitude; over Edom will I cast out my Shoe in token of its Servitude also to me; Philistia, triumph thou because of me if thou shalt have Occasion, *i. e.* thou shalt not have such Occasion, but the contrary. 9 These are difficult Enterprises, and therefore I may well say, Who is he that will bring me into the strong City, *i. e.* enable my Forces to take, and so to enter into the strong Cities of our Enemies? who will lead me, or enable my Forces to penetrate, into Edom? 10 Wilt not thou, *i. e.* my trust is that thou wilt assuredly, O God, notwithstanding thou art he which hadst cast us off? *even thou, O God, which didst not go out with our Armies. 11 My trust is that thou wilt give us the Help I desire from the Trouble our Enemies, whether Edomites or Syrians, would bring upon us: for I know that vain it is to trust in the Help of Man, or Number and Courage of my own Forces, without thy Help or Blessing going along with them. 12 Thro' God we shall do valiantly: for he it is that shall enable us to tread down our Enemies.

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(*m*) See 2 Sam. 3. 8.

Psalm LXI.

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PSAL. LXI.

To the chief musician upon (n) Neginah, a psalm of David, wherein at v. 2. he plainly refers to his being forc'd to fly beyond Jordan, even to Mahanaim, in the Rebellion of his Son Absalom against him.

Hear my cry, O God, attend unto my prayer. 2 From the end of the earth or *Land of Israel*, whither I am now forced to fly, will I cry unto thee, when my heart is overwhelmed with Trouble: lead me to the rock that is higher than I i. e. Take me into thy Protection, which I more rely upon for my Safety, than the Place I am now in, tho' seated in a Rocky Country, or on a Rock, and so not easily Accessible by my Enemies; Thou art the Only Rock that can entirely secure me, which I trust thou wilt now do as Formerly. 3 For thou hast been a shelter for me, and a strong tower from the enemy. 4 This makes me hope that thou wilt bring me back again to Jerusalem, and that there I will or shall abide in the place where thy tabernacle is for ever; or as long as I shall live, and not be forced to fly any more thence for the future. I will trust in the covert of thy wings for such my future Security. Selah. 5 For thou, O God, hast heard my vows, which I made unto thee together with my Prayers mention'd (v. 2.) and accordingly thou hast given or restor'd to me the Kingdom over the heritage of those that fear thy name i. e. over all the Land of Israel. 6 So that I humbly trust thou wilt prolong the king's or my life to a good Length, and his years so as that he may seem or be said to live many or more Generations than One, viz. Another Generation even after his Restoration to his Throne. 7 I trust he shall abide before God for ever i. e. Both Faithfully serve God for the Future without Falling into any such enormous Sin, as that of Adultery with Bathsheba and of the Murder of Uriah, which was the Occasion of God's punishing him with his Permission of Absalom's Rebellion; and also that upon such the Kings or my Faithful future Obedience, I shall by God's Blessing continue to sit on the Throne Quietly and Prosperously, as long as I live. To this end O prepare thy mercy and truth which may preserve him i. e. Of thy Infinite Mercy preserve me Stedfast in thy Truth or a True Obedience to thee, and consequently preserve me in Safety and Prosperity on my Throne. 8 So will I sing praise unto thy name for ever or as long as I live, and be always Careful, that I may daily perform my vows, which either I have Already made, or shall make, to thee in my Troubles.

(n) See the Title of Psalm 4.



PARAPHRASE.

PSALM LXII.

To the chief musician, *namely* (o) to Jeduthun, a psalm of David, probably compos'd after Absalom was kill'd, but before David was invited to return to Jerusalem, and while there yet remain'd some (p) that were against his Return, as appears from v. 3, 4.

Truly my soul waits or still relies upon God for Help; for from him cometh my salvation. 2 He only is my rock and my salvation, he is my defence; I shall not be greatly moved *i. e.* Kept out of my Throne long. 3 How long will ye, that entertain such Designs, imagine mischief against a man, whom God has anointed to be his Vicegerent among you? ye shall be slain all of you for such your Wick-edness: as a bowing wall that stands not upright, at last falls down on a sudden, so shall ye be brought to Ruin on a sudden, and shall be as such a tottering fence. 4 They only consult to cast him quite down from his excellency *i. e.* To keep me from being ever restor'd to my Throne: To which end they delight in lies *i. e.* Make it their Business to raise False Stories against me. And to conceal their Malice against me, they bless me with their mouth, but they curse inwardly. Selah. 5 My soul, wait thou only upon God: for my expectation is from him. 6 He only is my rock and my salvation; he is my defence; I shall not be moved. 7 In God is my salvation and my glory: the rock of my strength, and my refuge is in God. 8 Trust in him at all times; ye that are my Faithful people; pour out or lay Open the Desires of your heart before him by Prayer, for his help, and doubt not but He will help us in his good time: for God is a refuge for us. Selah. 9 Surely men of low degree are vanity, *i. e.* The Mob or Common people are Giddy and Unconstant; and men of high degree are a lie *i. e.* False and Treacherous: So that were All of both sorts to be laid in the balance, they are altogether lighter than vanity *i. e.* They are not at all to be depended on. 10 Likewise when Human means fail you for supplying yourselves with what is Requisite, trust not in oppression, and * deceive not yourselves in thinking that what is got by robbery will be of any real Advantage to you at last; if riches increase any way, especially this way, set not your heart upon them, as if they could afford you sure support; this only he can do that is Omnipotent. 11 Accordingly God has spoken or declar'd this frequently by the Course of his Providence as well as by his Word or Scriptures: And once, even twice or Often have I heard this, or by my Own Experience or Observation learn'd this, that power to afford sure Protection at all times belongs unto God only. 12 Also unto thee, O Lord, belongeth mercy: for it is of

(o) See the Title of Psalm 39. (p) Read 2 Sam. 19. 11, 12, 13;

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thy Mercy, not for any Condign or Equivalent Merit even in truly Pious Works themselves, that thou renderest to every good or truly Pious man according to his work, even here such Degree of Temporal Happiness as thou seest best for him, and in the World to come Everlasting Happiness.

P S A L. LXIII.

A psalm of David, when he was in the wilderness of Judah (q) *which he went thro' when he fled from Absalom, as sufficiently appears from v. 11. where he styles himself King &c.*

O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee: *Even in this Wilderness where I now am, and which is a dry and thirsty land, where no water is, I do not thirst or long so much for Water to quench my Bodily thirst, 2 As I do to see and worship thee at thy Tabernacle before the Ark, the Token of (r) thy power and thy glory residing among us so as formerly I have seen and worship'd thee in the sanctuary. 3 This I trust I shall do again; and because the Sense of thy loving kindness to me is better than life it self, of which I am even now Sensible in thy Preservation of me at present from my Enemies, therefore wheresoever I am, my lips shall praise thee. 4 Thus, as I now do, will I bless thee, while I live: I will lift up my hands in thy name i. e. In Prayer and Thanksgiving to thy Divine Majesty. 5 And when thou hast brought me back to thy Sanctuary, then my soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips. 6 In the mean time I am comforted, when I remember what hath been done already for me by thee upon my bed, and thus meditate on thee in the night watches. 7 Because thou hast been my help; and now therefore in the shadow of thy wings will I rejoice. 8 My soul follows hard after or cleaves fast to thee, tho' thou seemest to cast me off: for I trust thy right hand still upholdeth and will preserve me. 9 But those that seek my soul to destroy it, shall go into the lower parts of the earth i. e. into the Grave. 10 For they shall fall by the sword, they shall be a*

A N N O T A T I O N S.

(q) Compare 2 Sam. 15. 23. &c. (r) Hence also it sufficiently appears, that this Psalm was Compos'd after the Ark was brought into the Tabernacle which David erected for it on Mount Sion, and after David had often worship'd God there in his Sanctuary. And as the Title tells us this Psalm was made in the Wilderness of Judah, which very well agreesto the Wilderness mention'd 2 Sam. 15. 23. So what is related in the very next following Verses of that Chapter, v. 24. &c. concerning David's Ordering the Ark to be carried back to Jerusalem &c. plainly shews us, what gave David Occasion to begin this Psalm as he does v. 1. and 2. and so farther confirms the Time and Place here assign'd for David's Composing this Psalm.

portion for foxes and other Ravenous Creatures to feed upon, their Carcases lying Unburied in the Fields or Woods. 11 But the king shall rejoice in God for his Restoration of Him to the Throne, and likewise every one that swears by him Faithfully i. e. has kept Inviolably the Oath of Fidelity they took to me as King, shall glory upon my Restoration: but the mouth of them that now speak lies by raising False Calumnies against me, and by Violating their Oath of Fidelity in Rebelling against me, then shall be stopt, so as that they shall not have a Word to say for themselves.

P S A L. LXIV.

To the chief musician, a psalm of David, which might be compos'd also during Absalom's Rebellion, as well as during his Persecution by Saul.

Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. 2 Hide me from the secret counsel of the wicked, from the insurrection of the workers of iniquity. 3 Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: 4 That they may shoot in secret at the perfect i. e. Destroy me Unawares who am wholly Innocent of what they accuse me: suddenly do they shoot at him i. e. On a sudden have the Rebels march'd against me to Jerusalem, and fear not. 5 They encourage themselves in an evil matter: they commune of laying snares privily, they say, who shall see them? 6 They search out iniquities, they accomplish a diligent search i. e. They employ all their Wit and Diligence in wicked Devices: both the inward thought of every one of them, and the heart is deep i. e. Their Designs are the most Villanous that can be invented by Men of the Deepest reach and Policy. 7 But God shall destroy 'em, as if he did shoot at them with an arrow, suddenly shall they be wounded. 8 So they shall make the Mischief design'd against me by the Calumnies of their own tongue to fall upon themselves; all that shall then see them, shall flee away from them as fearing to be seen in their Company, lest they should be thought Accomplices with them in their Wickedness. 9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. 10 The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

P S A L. LXV.

To the chief musician, a psalm or song of David, probably compos'd as a Thanksgiving for putting an end to the Three years Famine 2 Sam. 21. by sending a Plentifull Rain.

Praise waiteth for or ought to be given to thee in thy Sanctuary on Mount Sion: and unto thee shall the vow be performed which we made

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made in our late Distress. 2 O thou that hearest the prayer that is duly offer'd to thee, unto thee shall all flesh or persons be thereby encourag'd to come with their Prayers in Distress. 3 'Tis true that iniquities prevail against me *i. e.* Both I and my People deserv'd thy Displeasure by our Sins: but as for our transgressions, thou shalt purge them away *i. e.* Forgive them on our Repentance, and hast graciously so done. 4 Blessed is the man *viz.* Priest or Levite, whom thou choolest and causest to approach and Minister unto thee, blessed is such an One, because that he may continually dwell in thy courts: Tho' all thy People can't be thus blessed, yet we may and shall be, if Religiously dispos'd, satisfied with the goodness or Holy Pleasure there is in attending on the service of thy house, even of thy holy temple or Tabernacle. 5 By terrible things or in a Wonderful manner in righteousness or of thy Justice as well as Mercy wilt thou answer, and hast thou lately answer'd us as to the Prayers we offer'd unto thee, O God of our salvation, and who art the only proper Object of confidence or Reliance for Protection and Safety even to all other the Inhabitants of all the ends of the earth, and of them that are afar off upon the sea. 6 Which by his strength setteth fast the mountains; being girded with or of an Almighty power: 7 Which stilleth the noise of the seas, the noise of their waves, and what is yet more Difficult the tumult of the people. 8 They also that dwell in the uttermost parts are afraid at thy tokens *i. e.* Thundring and Lightning and other such more evident Tokens of thy Divine Power and Majesty: thou makest the outgoings of the morning and evening to rejoice *i. e.* to rejoice all Mankind, and induce them to return Thanks for the Benefit and Comfort of the Light of the Sun, Moon, or Stars, which Thanks truly belong to thee alone. 9 But we are now more particularly bound to praise thee for thy late Mercy to us in putting an End to the Famine by a plentiful Rain. For it is thou that visitest the earth, and waterest it: thou greatly enrichest it *i. e.* Makes it very Fruitful with the Rain that falls from the Clouds, which may be call'd the river of God which is full of water to be rain'd down on the Earth when he pleases: Thus thou preparest them corn *i. e.* Gives Fruitfull Seasons, for thou hast in thy Wisdom from the Creation so provided for making it *i. e.* The Earth Fruitfull, *viz.* by seasonable Showers of Rain. 10 Thus thou waterest the ridges thereof abundantly: thou settlest *i. e.* makest the furrows thereof to settle or sink down upon the Seed that is Newly Sown: Thus when the Ground grows so Hard as to be thereby hindred from bringing forth its Fruits, thou makest it soft with showers, and so thou bledest Us by causing thereby the springing of the Fruits thereof *i. e.* By causing the Fruits of the Ground to spring out of It. 11 Thus thou crownest or makest
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the Husbandman to reap the Fruit of his Labours, during the whole year with seasonable Rains vouchsafed us of thy goodness, and thus thy Clouds which are carried hither and thither according to the Rules or Laws of Nature establish'd by thee at the Creation, as in Certain paths, but yet so order'd by thy Omniscience as to be proper Blessings or Punishments as long as the World should last, drop Rain which cause fatness or Fruitfulness of the Earth. 12 They i. e. The Clouds drop upon the pastures of the wilderness, and so make them Fruitfull, where no River is; and by means of the Rain the little hills rejoice or are made Fruitfull on every side of 'em, tho' no River-water can come up thither, much less to higher Hills or Mountains. 13 The pastures not in the Wilderness are therefore much more Fruitfull of Grass, as being also Lower than the Hills, and so moister by Situation, as water'd also with Rivers; insomuch that they are cover'd all over, as if they were clothed with flocks, so Numerous are the Sheep fed in them, and other Cattle: the valleys also are cover'd over or very thick with corn: so that they who are Owners thereof shout for joy, and sing upon such a Plenty all over the World: which Singing and Joy properly or truly redounds only to thy Honour and Glory, who alone art the Mercifull Author of all such Plentifull Seasons, tho' the Rest of Mankind are not so sensible of It as we are, whose Happy Condition this is at present, and who therefore now by this Psalm return to thee our Particular Thanks for thy said Mercy.

P S A L. LXVI.

To the chief musician, a song or psalm, in all probability of David, being compos'd by him after God had advanced him to the Throne, and peaceably settled him in the Kingdom over Israel as well as Judah. Till which time the Nation of the Hebrews or Israelites in the largest Sense had frequently been in a very Unsettled, and even Miserable Condition, which is refer'd to in short v. 10, 11, 12, not only in the Time of the Judges, but also during the Reign of Saul. But after David was made King of all the Tribes, He by God's blessing quickly freed his Country from the Oppression of their Neighbours, and made such of 'em as were Enemies submit to him. For which he may well be suppos'd to return Thanks to God in this Psalm; and to excite all his People to join with him, not only for the aforesaid, but also former Deliverances vouchsafed to their Nation.

*Make a joyful noise unto God, all * the Inhabitants of the land of Israel. 2 Sing forth the honour of his name: make his praise glorious. 3 Say unto God, how terrible or Wonderfull art thou in thy works! through the greatness of thy power shall thine enemies submit*

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submit themselves unto thee, *by submitting to me thy Anointed.*
 4 Therefore all the * land of Israel shall worship thee, and shall sing unto thee, they shall sing to thy name. Selah. 5 Come to his Sanctuary Solemnly to praise him, and there see or consider with me the works of God for us: he is terrible or Wonderful in his doing toward the children of men, both in saving some and destroying others.
 6 Especially let us remember how, when our Forefathers came out of Egypt, he turned the sea into dry land; how also they went thro' the river Jordan dry shod on foot. There viz both after our passage thro' the Sea and Jordan did we i. e. Our Nation rejoyce in him.
 7 He ruleth by his power for ever, his eyes behold all the nations of the World: therefore let not any of the Heathen as rebellious to his Will exalt themselves against his People and so against him. Selah. 8 O blest our God, ye people, and make the voice of his praise to be heard. 9 Which holds or preserves our soul in life, and suffereth not our feet to be moved i. e. Suffers not our Enemies to give us now any Disturbance, much less put us to flight. 10 * Tho' formerly thou, O God, hast proved us: thou hast tried us by most severe Afflictions, as silver is tried by the fire. 11 Thou broughtest us into the net or Power of our Enemies, thou laidst affliction upon our loyns. 12 Thou hast caused us to fall so in battle, that the men that were our Enemies were wont to ride over our heads; we went, as is said Proverbially to express the greatest Miseries, through fire and through water. But now at length thou broughtest us out of all such Afflictions into a wealthy or happy * state. 13 Therefore I will go into thy house with burnt-offerings: I will pay thee my vows, 14 Which my lips have uttered, and my mouth hath spoken when I was in trouble. 15 I will offer unto thee burnt-sacrifices of fatlings, with the incense of rams: I will offer bullocks with goats. Selah. 16 Come and hear, all ye that fear God, and I will declare what he hath done for my soul particularly. 17 In all my former Troubles which are well known to you, I cried unto him with my mouth for Deliverance, and he delivered me, and thereupon was extolled with my tongue. 18 Now if I did then or do at present regard or design any iniquity in my heart, then the Lord would not formerly and now will not hear me. 19 But verily ye know God hath heard me: he hath attended to the voice of my prayer, and thereby has clear'd my Innocence from all the false Aspersions of my Enemies, which is more Valuable to me than my Kingdom. 20 Therefore blessed be God, which hath not turned away my prayer, nor his mercy from me.

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P S A L. LXVII.

To the chief musician on (s) Neginoth, a psalm or song, probably of David, who having offer'd the Sacrifices mention'd psalm 66. 15. blessed the People in the Name of the Lord as 2 Sam. 6. 17, 18. pronouncing this Psalm, wherein he imitates the Form of Blessing to be used by the Priests on Solemn Occasions, as Numb. 6. 23. &c.

God be merciful unto us, and bless us: and cause his face to shine upon us. Selah. 2 That by thy gracious and wonderfull Providence over us thy way or true Religion may be known upon earth, thy saving health among all nations. 3 O how happy would the World then be, therefore let us earnestly pray that all the people of the World may know and praise thee, O God; let all the people praise thee. 4 O let the nations being brought to the Knowledge of thy true Religion be glad and sing for joy; for thereby they shall learn that thou shalt or dost judge the people righteously, and govern the nations upon earth. Selah. 5 Let the people praise thee, O God; let all the people praise thee. 6 Then shall the earth by the blessing of God never fail to yield her increase, and God, even our own God shall continue to bless us with Plenty, as he has of late. 7 To conclude as we begun * Let God bless us, and let the ends of the earth fear him.

P S A L. LXVIII.

To the chief musician, a psalm or song of David, penn'd by him, when he was shortly to engage some potent Enemies (2 Sam. VIII.) wherefore herein he earnestly begs the Presence of God with him, of which the Ark was a Token; and he begs it (v. 1.) in that very Form of Words which Moses directed the Priests to use, every time they took up the Ark, to set forward Numb. 10. 35. On which occasion he calls to mind, what wonders God did for the Israelites in the Wilderness &c. till they had conquer'd Canaan. Where on Mount Sion the Ark was now settled, and in which Land he hop'd God would establish and settle his People, especially he having Already given them great Victories over their mortal Enemies, the Philistines; so that the Bringing of the Ark up to Mount Sion might be look'd on (t) as an Emblem of Christ's Ascension into Heaven, after he had overcome Death itself.

Let God arise to conduct us by his powerfull presence, as he did our Forefathers when the Ark was carried with them thro' the Wilderness &c. let his enemies be scattered: let them also that hate him, flee before him. 2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the pre-

(s) See the Title of Psalm 4. (t) So v. 18. of this Psal. is apply'd Eph. 4. 8. &c
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sence of God. 3 But let the righteous or his People be glad for the Victory God shall give them over their Enemies: let them rejoyce before God, yea, let them exceedingly rejoyce. 4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name J A H, in short for Jehovah, i. e. on account of his Divine Attributes, particularly his unchangeable Faithfulness to his Promises, and rejoyce before him. 5 A father of the fatherless, and a judge of the widows, is God in his holy habitation. 6 God sets or settles the solitary Afore in families or comfortable Habitations; he brings out of Prison or Captivity those which are bound with chains, but the rebellious to his Will, or Wicked, he often causes to dwell in a dry land, or reduces them to the like Want they had reduced others by their Oppression. 7 A most Famous instance hereof thou gavest, O God, when thou wentest in a Pillar of Cloud and Fire before thy People at their Coming out of Egypt; when thou didst march through the wilderness. Selah. 8 The earth shook at thy Thundrings, the heavens also dropped or sent down Rain at the presence of God in a special manner shewing it self: even Mount Sinai it self was moved or quaked at the presence of God, the God of Israel. 9 Thou, O God, didst send Manna for Bread from Heaven in a plentiful manner as rain, whereby thou didst * strengthen thine inheritance the people of Israel, when it was weary and faint for Want of Bread. 10 Thy congregation or people * did dwell therein viz. in the barren Wilderness, where thou, O God, didst prepare all things necessary to their Sustenance for thy people when they were in the said poor condition or barren place. 11 The Lord as it were gave the word or said, Let the Israelites conquer, and so they got the Victory over all their Enemies that oppos'd them, whereupon great was the company of those that published it i. e. sang praises to God for such Victories. 12 Several kings of great armies being conquer'd by the Israelites did flee apace from 'em; and she i. e. the Women among the Israelites that tarried at home, being not proper to engage the Enemies by Fight, after the Fight and their Enemies being conquer'd, divided the spoil left by their Enemies. 13 Though ye, Men of War of Israel, had been no other than Bond-men in Egypt, and there underwent the meanest Servitude, insomuch that ye often look'd like Scullions that had lain or been employ'd among the pots and kettles; yet after ye came out of Egypt, * ye became not only Formidable to your Enemies, but also your Armies made a Glorious Appearance, so that the Wings or several parts of your Army in general may be said to shine, as the wings of a dove covered with silver, and her feathers with yellow gold. 14 For inst. i. e. when the Almighty scattered kings viz. Sihon and Og by it i. e. by the Army of Israel, it was

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white as snow in Salmon i. e. the said Army appeared most Illustrious as well as Formidable to its Enemies, as Snow on the Mount Salmon is esteem'd to look Whiter than other Snow. 15 The hill of Bashan * became the hill of God i. e. part of the Inheritance of God's people, even * the high hill, the hill of Bashan, thought before to be not so easily conquerable by means of its Height and Roughness &c. 16 But why leap ye, i. e. Be not proud, ye high hills of Bashan tho' I styled you just Afore God's Hill, as if thereby ye were so in an Equal manner with Mount Sion: No, this viz. Sion is the hill which God desires or has chosen to dwell on in a special manner, by his Ark the Symbol of his Presence being there placed in his Tabernacle: yea, the Lord will dwell in it for ever or as long as the Jewish State shall continue. 17 Let not our Enemies boast of or rely on the Multitude of their Chariots: for the chariots of our God are many more than theirs, viz. twenty thousand, even so many thousands of Angels, which are of much more strength than Chariots; and the Lord is among them, as formerly in Sinai, so now in the holy place or his Sanctuary on Mount Sion. 18 Thou hast declared that at the time thy Ark the Symbol of thy Presence ascended on high, or was brought up and placed in the Sanctuary on Sion, thou didst approve thereof, and didst thereby ascend as it were thy self thither, as to thy Dwelling-place, This thou hast sufficiently declared, inasmuch as since thou hast led i. e. Enabled us to lead captivity captive i. e. To conquer so often our Enemies, and take 'em Captive; whereby thou hast received i. e. Caused us to receive gifts for men i. e. To become Masters of the Great Spoils of our Enemies, which I have taken Care should be duly distributed among my Soldiery and other People; yea, it may be well said that hereby thou hast made us to receive Gifts for, or to give Gifts to, the rebellious also or even our Heathen Enemies whom we have subdued; forasmuch as their being thus subdued may prove an Happy means, that they may become Converts to thy True Religion, and so come to thy Sanctuary to worship thee at Solemn times, and so the Lord God might be said to dwell among them also, as becoming part of his People. All which is an Emblem of the much more valuable Gifts of the Holy Ghost, which Christ after his Ascension shall give to his Disciples, in order to enable them the Better to convert the World. 19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. 20 He that is our God, is the God of salvation; and unto God the Lord belong the issues from death. 21 But God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his trespasses. 22 The Lord has said or determin'd, I will bring or cause again such Wonderfull exploits to be done by my people, as they did formerly when they march'd from Bashan or the Country beyond Jordan in-

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*to Canaan thro' the Channel of the ſaid River on dry Ground: I will bring or cauſe like things to be done by my people again, as when they march'd from Egypt thro' the depths of the Red ſea on dry Land: 23 I will give my people ſo compleat Victories over their Enemies, that thy foot O my people may be dipped in the blood of thine enemies, and the tongue of thy dogs in the ſame. 24 They viz. Thy People to their great Joy have ſeen thy going, even the going or Solemn and Pompous Bringing of the Ark, the Symbol of the ſpecial Preſence of my God and my king into the ſanctuary. 25 The ſingers went before, the players on inſtruments followed after; amongſt them were the damſels playing with timbrels. 26 And as they went along, they ſung thus: Bleſs ye God in the congregations or in this general and moſt ſolemn Aſſembly of all the Tribes; even the Lord, All ye that are of the fountain or Off-ſpring of Iſrael. 27 For there * was aſſembled at the bringing up of the Ark a general Aſſembly out of all the Tribes, viz. not only out of the two neareſt Tribes; as the Princes of the little Tribe of Benjamin, of which was their firſt ruler or King viz. Saul, and the princes of Judah, of or in which Tribe chiefly is their counſel or the chief Courts of Judicature and Adminiſtration of the Kingdom; but alſo the princes of the moſt Remote Tribes as thoſe of Zebulun, and the princes of Naphtali. 28 Thy God hath commanded or brought about this Happy Union, of all the Tribes into One Kingdom, as a principal means of thy ſtrength: ſtrengthen or confirm, O God, that ſame Happy Union, which thou haſt wrought for us, 29 And that particularly becauſe or for the ſake of thy temple at Jeruſalem: So ſhall heathen kings bring preſents in Token of their Subjection to me thy Vicegerent, and ſo to thee. 30 Rebuke the company of ſpear-men, i. e. Destroy the Armies of our Enemies, the Captains whereof are Furious like a multitude of the bulls, and are attended with Soldiers who may be ſaid to be the calves or Heifers of the people they belong to, they being as Unruly and Insolent, as young Heifers, till being ſubdued by us every one of 'em is forced to ſubmit himſelf, and to ranſom himſelf with pieces of ſilver: ſcatter or defeat all the people that delight in war, only out of Vain Ambition or Deſire of Wealth. 31 Hereupon princes ſhall come out of Egypt to make a League of Friendſhip with thy People: The People of * Arabia ſhall ſoon ſtretch out her or their hands unto God, either by bringing Preſents to me thy Vicegerent and ſo to thee, in effect, or even by offering Sacrifices and Prayers unto Thee as the only True God, to whom they ſhall become Converts. This laſt ſhall be the Happy Condition even of the Heathen Nations in the time of Chriſt or under the Goſpel. 32 On account whereof ye have juſt reaſon to ſing unto God ye kingdoms of the*

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earth : O sing praises unto the Lord. Selah : 33 To him that rideth upon the heavens of heavens, which were of old ; lo, he doth send out his *Thunder which is as his voice*, and that a mighty voice, which sufficiently declares to all the World his Strength and Excellency. 34 Wherefore ascribe all ye Kingdoms of the Earth, strength unto God. His excellency is more evidently discernable by his Care over Israel, and or as well as his strength is discernable by the Thunder that is in the clouds. 35 O God, thou art terrible or canst shew thy self Terrible out of thy holy places, as well out of thy Sanctuary on Mount Sion as out of Heaven : the God of Israel is he that giveth strength and power unto his people : blessed be God.

P S A L. LXIX.

To the chief Musician upon (u) Shoshannim, a psalm of David, first Compos'd by him when he was in some very great Danger, and afterwards revis'd and a little alter'd and so us'd by him again, when he was in a like very great Danger : Of which more in the Notes in its proper Place, v. 35.

Save me, O God, for the waters are come in unto my soul i. e. I am almost overwhelm'd with Calamities. 2 I sink in deep mire, where there is no standing : I am come into deep waters, where the floods overflow me i. e. I am by no means able to deliver my self from the said Calamities, but my Hope is only in thy Help, which yet I have not obtain'd, 3 Tho' I have cried or pray'd so long, that I am weary of my crying, my throat is dried : mine eyes fail while I wait for my God. 4 They that hate me without a cause, are more than the hairs of mine head : they that would destroy me being mine enemies wrongfully, are mighty : then to appease them if possible, I restored that which I took not away, tho' they falsely charg'd me with so doing. 5 O God, thou knowest my foolishness or failings, and my greater sins are not hid from thee, and thou knowest that I am altogether Innocent as to what they accuse me of. 6 Let not them that wait on thee, O Lord God of hosts, be ashamed or dishearten'd from persevering in a Course of Piety, for my sake as seeing me deserted by thee : let not those that seek thee, be confounded for my sake, O God of Israel. 7 Because for thy sake or on account of persevering in my Duty to thee, I have born reproach : shame hath covered my face. 8 I am become a stranger unto my brethren, and an aliant unto my mothers children. 9 For the zeal of thine house hath eaten me up i. e. my Zeal for thy Honour and Service, is that which has made my Enemies endeavour to take away my Life, (as the like Zeal shall hereafter be the Cause of the Death of Christ) and the reproaches of

(u) See the Title to Psalm 45.

PARAPHRASE.

them that reproached thee are fallen upon me *i. e. their Blasphemies against thee mov'd my Indignation, as much as if they had been against my self.* 10 When hereupon I wept, and chastned my soul with fasting to bewail their Impiety toward Thee, that was turn'd by them to my reproach. 11 I made sackcloth also my garment: and I became a proverb to them. 12 They that sit in the gate *i. e. even the Judges and Senators of the Land, who ought in Reason to have vindicated my Innocence,* speak against me; and I was the song of the drunkards. 13 But as for me, my prayer is unto thee, O Lord, in an acceptable time or a time most suitable for the Interposition of thy Mercy in delivering me: O God, in the multitude of thy mercy hear me, in the truth of thy salvation *i. e. according to the Promises thou hast made of saving me.* 14 Deliver me out of the (w) mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters. 15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. 16 Hear me, O Lord, for thy loving-kindness is good: turn unto me according to the multitude of thy tender mercies. 17 And hide not thy face from thy servant, for I am in trouble: hear me speedily. 18 Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. 19 Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. 20 Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. 21 *Instead of comforting me they have exasperated my Grief, just as if they had gave me when hungry also gall for my meat, and in my thirst they had gave me vinegar to drink, as they shall actually do to Christ.* 22 *Wherefore such their obstinate impenitent Wickedness both toward Christ and Me who am a Type of Christ, shall meet with a suitable Vengeance.* Let such as eat at their table, or such shall, become a snare before them: and that which should have been for their welfare, let it become a trap. 23 Let their eyes of their Understanding be darkned, that they see not the Evils that are coming on them; and make their loyns continually to shake *i. e. make them not able to escape the said Evils tho' seen Coming on 'em.* 24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them. 25 Let their habitation be desolate, and let none dwell in their tents, *as shall be actually verifi'd as to (x) Judas the Betrayer of Christ.* 26 For they persecute him whom thou hast smitten or afflicted afore, and they talk so as to add to the grief of those whom

(w) Read the Paraphrase of v. 2.

(x) *Act. 1. 20.*

PARAPHRASE.

thou hast wounded or *suffer'd Troubles to fall upon.* 27 *In like manner let them or they shall go on to add iniquity to their iniquity, till they have filled up the Measure thereof, and so bring thy just Judgments upon them; and let them, or so they shall, not come into thy righteousness i. e. never Repent and obtain thy Mercy.* 28 Let them be blotted out of the book of the living, and not be written with the righteous *i. e. be cut off before their time as was the Traitor Judas, and enjoy None of the Blessings which thou hast promised the Righteous.* 29 But I, *who now by their wicked means am poor or distress'd and sorrowful, beseech thee* let thy salvation *(or trust that it shall)* O God, set me up again on high, *above the Contempt and Power of my Enemies.* 30 So I will praise the name of God with a song, and will magnifie him with thanksgiving. 31 This also shall please the Lord better than an ox or bullock that hath horns and hoofs. 32 The humble shall see this, and be glad: and your heart shall live *i. e. be comforted thereby* that seek God, *and encourag'd to depend on him.* 33 For it will be a *New and great Instance* that the Lord heareth the poor, and despiseth not the Prayers of his prisoners *i. e. Such as are any ways persecuted for his Sake.* 34 Therefore let the heaven and earth praise him, the seas, and every thing that moveth therein. 35 For God *I trust* will save (y) Sion or Jerusalem from being destroyed in these present Tumults, and will build *i. e. preserve built or cause to be repair'd* the other cities of Judah, that they viz. his people may dwell there, and have it in possession. 36 The seed also of his servant shall inherit it: and they that love his name shall dwell therein.

P S A L. LXX.

To the chief Musician, A psalm of David, to bring to (z) Remembrance.

Make haste, O God, to deliver me; make haste to help me, O Lord. 2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion, that desire my hurt. 3 Let them be turned back for a reward of their shame, that say, Aha, Aha. 4 Let all those that seek thee, rejoyce, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. 5 But I am poor and needy, make haste unto me, O God: thou art my help and my deliverer, O Lord, make no tarrying.

(y) The mention here of Sion makes it sufficiently appear, that this Psalm must be at least revis'd, and have this Verse added to it, *after the Ark was brought to Sion, and consequently during the Rebellion of Absalom, if not then First compos'd, but afore or during Saul's persecution of David.* (z) See the Title of Psalm 38. And this Psalm being in a manner the same with Psalm 40. 13. &c. to the end, it needs no Paraphrase here. It is thought to be taken by David from the other Psalm, and a little alter'd, in order to be used by him constantly, during his Distress by Absalom's Rebellion.

P S A L.

PARAPHRASE.

PSAL. LXXI.

It is generally thought, that this Psalm was compos'd by David, and then no Doubt on occasion of Absalom's Rebellion, when David was Old and Gray-headed, as v. 9 and 18.

In thee, O Lord, do I put my trust, let me never be put to confusion. 2 Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. 3 Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment or order'd means *Formerly* for to save me, for thou art my rock and my fortress. 4 Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. 5 For thou art my hope, O Lord God: thou art my trust from my youth. 6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praise shall be continually of thee. 7 I am as a wonder unto many *i. e. The much Wonder at my still relying on thy Deliverance of me from the great Danger I am at present in:* but thou art my strong refuge, and *who I trust art willing as well as Able to deliver me.* 8 Let this be done that there may be *New Occasion* for my mouth to be filled with thy praise, and with thy honour all the day. 9 Cast me not off in the time of old age, forsake me not when my strength faileth. 10 For mine enemies speak against me: and they that lay wait for my soul, take counsel together, 11 Saying, God hath forsaken him: persecute and take him, for there is none to deliver him. 12 O God, be not far from me: O my God, make haste for my help. 13 Let them be confounded and consumed, that are adversaries to my soul: let them be covered with reproach and dishonour, that seek my hurt. 14 But I will hope in thee continually, and will yet praise thee more and more. 15 My mouth shall shew forth thy righteousness, and thy salvation all the day: for I know not the numbers thereof *viz. of all the Instances of thy Mercy to me.* 16 I will therefore go on to rely in the strength of the Lord God: I will make mention of thy righteousness, even of thine only, *as that on which I more rely than in the Fidelity and Courage of my few Adherents.* 17 O God, thou hast taught me *thus to rely on thee for Help, by the many Deliverances thou hast already vouchsafed me* from my youth, and hitherto in return of my Thanks have I declared thy said wondrous works toward me. 18 Wherefore now also when I am old and gray-headed, O God, forsake me not: until I have shewed or publish'd likewise these *New Instances* of thy strength in delivering me unto this generation, and thy power to every one that is to come. 19 *This I trust thou wilt do, for thy righteousness also, O God, is very high, or infinitely great, and such as will therefore move thee in*

an Exemplary manner to justify my Innocence as to what my Enemies pretend for their Rebellion against me, and to punish such their causeless and unjust Rebellion; which thou canst do notwithstanding their numerous Forces, who hast done Already as great things. In short, O God, who is like unto thee in Power as well as thy other Divine Attributes? 20 Thou which hast shewed me great and sore troubles, shalt quicken or revive me again; and so unexpected and great shall this thy Deliverance of me be, that thou shalt be look'd on as if thou didst bring me up again from the depths of the earth or from the Grave. 21 Nay I trust thou shalt encrease my greatness more than it was Afore, and comfort me on every side, so as for the Future never to feel or have cause to fear the like Calamity. 22 Therefore I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou holy one of Israel. 23 My lips shall greatly rejoyce when I sing unto thee: and my soul which thou hast redeemed. 24 My tongue also shall talk of thy righteousness all the day long: for they are look'd upon by me as Already confounded, for they are in my esteem Already brought unto shame, that seek my hurt; so great is my Confidence in thy Goodness that thou wilt deliver me.

P S A L. LXXII.

A psalm for Solomon, probably compos'd by David a little Before he commanded Nathan and Zadok to set Solomon on the Throne, that so David might have the Satisfaction of the Great Men's doing Homage to Solomon, and acknowledging him for his Successor before he died. Herein are several Expressions, which had not a Full Accomplishment in Solomon or Any other before Christ; of the Happiness, Justice, Largeness and Eternal Continuance of whose Reign and Government, David here prophesies.

Give Solomon, whom I have now order'd to be placed on my Throne, that he may be acknowledg'd as the king that is to succeed me thy judgments or a Right Judgment in all things, like as Thou hast, O God; and thy righteousness i. e. Uprightness of Heart to govern Righteously as thou dost, unto the kings son. 2 Then he shall judge thy people with righteousness, and thy poor i. e. the distressed among thy people with true judgment, so as to do them Justice against their Oppressors. 3 The mountains shall bring peace to the people, and the little hills i. e. All Ranks of Men in all parts of the Land or Kingdom shall enjoy and promote peace, by following righteousness or doing that only which is Right in their several Stations. 4 He viz. the King himself Solomon shall take special Care to judge or do justice to the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. 5 On which account they i. e. the people shall fear or revere thee, viz. Solomon and also his Successors

PARAPHRASE.

Successors if they continue so to govern as long as the sun and moon endure, or throughout all generations: *All which shall be literally Verify'd as to the Government and Reign of Christ, of whom Solomon was a Type.* 6 He shall come down, or cause the Influence of his Government by means of the Gentleness as well as Beneficialness of it to his People to be like rain that falls Softly and without Noise or Terror upon the mown grass *i. e. the young Grass after mowing*, as showers that water the earth gently and make it fruitful. 7 In his days shall the righteous flourish: and abundance of peace so long as the moon (a) endureth. 8 He shall have dominion also from the Mediterranean sea to the sea of Galilee and the Salt sea, and from the river Euphrates unto the ends of the earth or Land that border on Egypt, according to the Promise (b) made to Abraham. 9 They that dwell in the neighbouring wilderness or more Desert places shall bow before him in token of Subjection; and his enemies that refuse to submit quietly to him, shall be forced to it, and to submit in the most lowly manner, bowing so low to the Earth as if they did lick the dust. 10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all the neighbouring Kings shall fall down before him: all the adjoining nations shall serve him viz. Solomon: *Whereby shall be foreshadow'd the Obedience Literally of All Kings and Nations one day to Christ.* 12 For as for Solomon He shall become thus Famous and Honour'd in Foreign Countries, not so much on account of his Power, as of the Fame of his Wisdom and Justice and Good Government: for he shall deliver the needy when he crieth: the poor also, and him that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight, so as not to expend the Blood of his Subjects only to satisfy his own Ambition, Covetousness or Revenge; much less to permit any other to shed it without Lawfull Cause. *All which from v. 12 to 14, will be true in a much higher manner or Nature in respect of the Reign or Government of Christ, who shall be so far from Causelessly shedding the Blood of his Subjects, that he shall shed his Own Blood to redeem them from Sin and Damnation.* 15 And by this means he viz. Solomon shall live or reign very Prosperously, and to him shall be given of the gold of Sheba by the Queen thereof: prayer also shall be made for him continually, and daily shall he be praised, so much shall he be beloved of his own People, and admir'd by Foreigners: And herein shall Solomon be a Type or Resemblance of Christ, to whom the wise Men of the East shall likewise present Gold among their Gifts, and

(a) Compare v. 5. (b) Gen. 15. 18.

PARAPHRASE.

after his Ascension, Prayer also shall be made continually (not For Him, but what is more and may be also denoted by the Hebrew word) To him, and Daily shall he be praised as the Saviour of the World and Head of the Church, as well as the Eternal Son of God. 16 There shall be such Plenty in the Reign of Solomon, that an handful of Corn sown in the earth even on the top of the mountains, shall spring up so thick, with Ears so full and plump, that the fruit thereof or the said Ears of Corn, when the Wind shall shake them, shall make a Noise somewhat like the Cedars of Lebanon: and in Solomon's Reign they or the Inhabitants of the city i. e. several Cities of the Kingdom of Israel and Judah shall flourish like grass of the earth i. e. become as Populous and Well-stored with Good things, as the Earth is with Grass and Flowers in the Spring. 17 On account of such his Prosperous Reign his viz. Solomon's name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him i. e. such as would wish Well to another, particularly a King, shall use this Form among the Jews, God make thee as Happy as Solomon; and all nations that shall hear of him, shall call him blessed or style him a Glorious Prince. Which shall be in a much Higher manner verif'd of Christ, whom all Nations Literally shall extoll and call Blessed, not only as the Son of God or very God of God, but also as our Redeemer, and so most Highly Blessed as to his Human Nature as well as Divine, and the Author of Blessedness to all his Faithfull Subjects. 18 Wherefore blessed be the Lord God, the God of Israel, who only doth wondrous things. 19 And blessed be his glorious name for ever, and let the whole earth be filled with a due sense of his glory. Amen, and Amen. 20 The Psalms whether prayers or Praises of David the son of Jesse, put into this second Book or Collection of Psalms, are here ended, being all of His that the Author of this Collection could find, before he publish'd the said Collection; of which see more in the Preface to the Psalms.

P S A L. LXXIII.

A psalm of (c) Asaph.

Truly God is good to Israel, even to such as are of a clean heart and so his true People. 2 But as for me there was a time, when my feet were almost gone: my steps had well-nigh slipt i. e. I had al-

(c) Who this Asaph was, is not certain. Some have thought it was Asaph the Singer, who was famous in David's days, 1 Chron. 6. 39. and 16. 5. and 2 Chron. 5. 12. But it seems more probably thought by Others, that he was Asaph the Seer, who liv'd in the days of Hezekiah, 2 Chron. 29, 30. And that he compos'd this Psalm on account of the great Distress of his Country in the days of Ahaz, or during the Invasion of Sennacherib in the days of Hezekiah, or else in general to comfort himself and good Men, when they saw the wicked among 'em prosper, and good Men sorely afflicted sometimes.

most

PARAPHRASE.

most safe from the Belief of the foresaid Truth (v. 1.) into Infidelity.
 3 For I was envious at the foolish, when I saw the prosperity of the wicked. 4 For there are no bands in their death *i. e.* they are often not brought to Death, either by Humane Justice, or any Divine Vengeance for their Wickedness, but their strength is continued firm to them, and after a long prosperous Life they depart Easily out of this World. 5 They are not in trouble as other men: neither are they plagued like other men. 6 Therefore pride compasseth them about as a chain or Neck-lace, violence covereth them as a garment *i. e.* They are full of Pride and Violence, whereby they spoil others and enrich themselves. 7 Their eyes stand out with fatness: they have more than heart could wish. 8 They are corrupt, and speak wickedly concerning oppression as what was Lawfull by the Law of Nature for 'em to use if they have Power; they speak loftily threatening such as shall dare to oppose 'em. 9 They set their mouth or speak against God himself that dwells in the heavens; and so no wonder their tongue walketh through the earth *i. e.* they let their Tongue loose against Any one upon Earth. 10 Therefore his *i. e.* God's people return hither *i. e.* have frequent occasion given 'em to entertain their Thoughts with such Meditations as I now do mine, and plentiful waters are wrung out to them *i. e.* they frequently are induced to vent their Grief by plenty of Tears. 11 And especially when in their hearing they *i. e.* the wicked Oppressors say, How doth God know? and is there knowledge in the most High, or will he condescend to take Knowledge of what is done here Below? 12 Behold, these are the ungodly, who prosper in the world, they increase in riches. 13 Whereupon I was almost induced to say; Verily I have cleansed my heart or walked Justly and Uprightly in vain, and (d) washed my hands in innocency. 14 For notwithstanding my Innocency all the day long have I been plagued, and chastened every morning *i. e.* some new Trouble has daily befallen me. 15 But upon more mature Deliberation I concluded, that if I say or determine that I will speak thus as v. 11 and 13; behold, thereby I should offend against the generation of thy children *i. e.* give just Offence to all Pious Men, as betraying or giving up their Cause or Hopes as Ill-grounded. 16 When therefore I thought or resolved to know or study this point thoroughly, it was or appear'd at first too painful or difficult for me Rightly to understand: 17 Until I went into the sanctuary of God, to pour out my Prayers for thy Instruction herein, and so to consult with thee There, where thou art present in a more special manner; then understood I their end Rightly, or to be such as that there was no good Rea-

(d) See the Paraphrase of Psal. 26. 6.

son for me to envy their Prosperity. 18 For surely thou dost set them as in slippery places, they often and quickly falling from the Prosperity they at first were advanced to: Or if they continue therein as long as they live here, yet thou calledst them down into destruction for ever in the other World. 19 So that considering the shortness of this Life, it may be said of 'em, How are they brought into desolation, as in a moment! they are utterly consumed with terrors or in a most terrible manner. 20 Their Prosperity is but as a dream when one awaketh; lo, O Lord, when thou awakest or seest fit to punish them, thou shalt despise their image or cause all their Glory and Prosperity quickly to Vanish. 21 Thus, as I have mention'd (v. 2, 3 and 13.) my heart was grieved, and I was pricked in my reins i. e. Sorely disturb'd within. 22 So foolish was I, and ignorant: I was or acted herein as a beast or One void of Reason before thee, who knewest all these confused Thoughts and impious Suggestions that came into my Mind. 23 Nevertheless tho' I have had such Suggestions and Temptations, yet since I have not yielded to them, but thus overcame 'em at last, I doubt not but I am continually with thee i. e. I shall continue in thy Favour. And as hitherto thou hast upholden me from falling as if thou hadst took me by my right hand, 24 So I trust thou shalt still guide me with thy counsel, and afterward receive me to glory i. e. After I have suffer'd some time thou wilt bring me to an honourable Condition here, or at least to eternal Happiness in the Life to come. 25 Accordingly thou art the chief or sole Object of my Hope, for whom have I in heaven to hope in but thee? and there is none upon earth that I desire the Favour or Protection of besides or in Comparison of thee. 26 My flesh and my heart i. e. Both my Bodily Strength and Courage fails or may fail by the greatness of Afflictions: but God is or shall be then the strength of my heart, or He in whose Favour and Protection I will comfort my self, and his Favour is what I desire for my portion or to enjoy for ever. 27 For lo, they that are far from serving thee, shall perish: thou hast destroyed and shalt destroy all them that go a whoring from thee by worshipping other Gods. 28 But hereby I learn that it is good for me to draw near or adhere to God: therefore I have and will put my trust in the Lord God, that I may have fresh occasion to declare all thy works, as in punishing the Wicked, so in preserving or delivering the Righteous, as I trust thou wilt me and all other thy servants out of our present Troubles.

PARAPHRASE.

PSAL. LXXIV.

(e) Maschil of Asaph, being a Psalm occasion'd by the Desolation of Jerusalem and the Temple, and the rest of the Country of Judea, made by Nebuchadnezzar or the Babylonish Forces.

O God, why hast thou deliver'd us into the Power of the Heathen as if thou hadst cast us off for ever? why doth thine anger smother against the people that were once esteem'd by thee as the sheep of thy pasture or peculiar People? 2 Remember thy congregation which thou hast purchased of old: the rod i. e. Lot or Nation of or which thou didst esteem as thy inheritance, and which thou hast redeemed, this mount Zion wherein thou hast dwelt. 3 Lift up thy feet unto or against our Enemies i. e. Enable us to overthrow them that have been the Authors of the perpetual desolations i. e. of the Desolations which are to be seen among us, and will continue without being ever Repair'd, unless thou enablest us to do it. All manner of evil, that it is capable of, has the enemy done to the sanctuary. 4 So that they are thine as well as our enemies, and as such they now roar by way of Triumph in the midst of the place where thy Sanctuary stood, and thy congregations were wont to assemble: there now they set up their ensigns for signs of their Victory over us, and so over thee also, bragging thereupon that their God or Gods are Superior to thee. 5 A man was famous or taken the more Notice of among 'em for his Service, according as he had shew'd himself most Active in destroying the Temple, and particularly cutting to pieces the Wood-work thereof, as if he lifted up axes upon or was cutting down the Boughs and other parts of thick trees. 6 Thus now have they broke down the carved work thereof viz. of the Temple at once or together with the rest, with axes and hammers. 7 Nay they have cast fire into thy sanctuary and so burnt what they could of it; and they have destroyed the rest of the dwelling-place of thy name to the ground. 8 They said or resolved in their hearts, let us destroy them viz. all places of our Religious worship together: Accordingly they have burnt up all the synagogues of God in the land as well as the Temple. 9 And what is still worse, we see not our former signs of thy special Presence among us; there is no more any prophet among us to advise us, neither is there among us any that knoweth by thy Revelation, how long these Calamities shall continue. 10 O God, how long shall

ANNOTATIONS.

(e) See the Title of Psalm 32. It is also here to be observ'd, that this Psalm plainly relating to the Destruction of Jerusalem and the Temple, could not be penn'd by the same Asaph as penn'd the foregoing, unless he liv'd to a very great Age, or penn'd it Prophetically; than which it seems more Reasonable to suppose it penn'd by some other Asaph, that liv'd in the Captivity.

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the adversary reproach? shall the enemy blaspheme thy name for ever? 11 Why withdrawest thou thy hand, even thy right hand *i. e. Why dost not exert thy Power in a special manner? pluck it out of thy bosom i. e. O be pleas'd so to exert thy Power forthwith.* 12 I will not despair hereof, for God is my king of old, working salvation in the midst of the earth or in all places where they were, for his people Israel. 13 For instance, thou didst divide the Red sea for 'em by thy strength: thou brakest or didst overwhelm the heads of the Egyptians, who would like Dragons or Whales have destroy'd thy people, in the waters. 14 Thou brakest the heads of Leviathan in pieces *i. e. Thou didst overwhelm Pharaoh himself and all his Captains as well as Common Soldiers, and gavest him viz. Pharaoh as well as the rest to be meat to the people viz. the Beasts inhabiting the adjoining wilderness, which eat their Carcases after they were cast on the Shore.* 15 Thou didst cleave the Rock so as the Water run out of it like a fountain for thy people to drink, and afterwards thou didst cleave or divide the flood or River of Jordan, and so thou driedst up the place where thy people went thro', even at a time when the Waters of Jordan were Swoln, as if they had been many mighty rivers join'd together. 16 In short, the day is thine, the night also is thine: thou hast prepared the light and the sun. 17 Thou hast set all the borders, or made the Different Climes, of the earth: thou hast made summer and winter. *All which demonstrate thy Omnipotent Power to do what thou wilt, and so to punish our strongest Enemies, and to deliver us from 'em.* 18 To which end remember this, that the enemy hath reproached thee, O Lord, and that the foolish people have blasphemed thy name; and so are thy Enemies as well as Ours. 19 Therefore O deliver not still the soul of thy Faithfull people, which like a turtle-dove can do nothing but meekly mourn unto thee unto the multitude of the wicked or Babylonish forces which are so Numerous: forget not the Prayers of the congregation of thy poor or distress'd people still left in this Land of Judea for ever. 20 We are indeed unworthy of thy Respect or Regard, but yet thou wilt surely have respect unto the covenant and Promises made by Thyself thereupon to our Forefathers; wherein thou engagedst upon our Repentance to restore us to thy Favour, and so to the Quiet possession of this Land of Canaan: for so far are thy People from so possessing it at present, that all the dark places or Caves and Woods therein are now full of the habitations of Robbers and Murderers, who commit all cruelty against the small and distress'd Remnant of thy People now left in this Land. 21 O let not the oppressed said Remnant of thy People return from this place where thy Temple afore stood, and where they are now assembled together to offer up this their Petition unto Thee asham'd,

PARAPHRASE.

as being *Disappointed of their Hopes in Thee* : but rather let the said poor and needy *Remnant of thy People* have cause to praise thy name by thy *Granting what they now pray for*. 22 Arise, O God, to plead thy own cause, tho' we be *Unworthy of thy pleading Ours* : for remember i. e. *As* He that knows, how the foolish man i. e. *Heathen in general* reproacheth thee daily, as not being the *Only true God*, forasmuch as thou permittest those, whom thou hast so often acknowledg'd to be *Thy peculiar or Favourite People* to be now so *Oppress'd*, whence tho' falsely they infer that thou art not *Able to defend 'em*, not knowing that the *True Cause* thereof is the *Wickedness of thy said People*, in *Not serving Thee*, but *disobeying thy Commands*, for which thou seest *Fit to punish 'em* by thus delivering them into the *Hand or Power of the King of Babylon*. 23 On this account we do not pretend to implore thy *Help and Deliverance* for our *Own* sakes as being thy *People*, but rather for thy *Own* sake or in *Vindication of thy Own Honour*, as being the *Only True God*: Accordingly we conclude this our *Supplication*, beseeching Thee to forget not the voice of thy *Own* as well as *Our* enemies i. e. to deliver us, *Only that thou mayst thereby shew*, that thou knowest and always keepest in *Mind* what wrong *Inferences* the *Heathen* draw from thy punishing the *Disobedience of thy People* to Thee by delivering 'em into the *Power of Nebuchadnezzar* ; For by means of the *aforesaid Wrong Inferences* the tumult of those that rise up against thee, increaseth continually i. e. the *Heathen in general* go on *More and More to Reproach Thee*, as not being the *only true God*.

P S A L. LXXV.

To the chief musician (f) *Al-taschith*, A psalm or song of *Asaph*, being probably compos'd by him upon the great *Deliverance* which God gave *Hezekiah* and his *Kingdom*, by the wonderfull *Destruction* of *Sennacherib's Army* ; and it is compos'd as in the person of *Hezekiah*, or to direct him what he ought to do as *King*.

Unto thee, O God, do we give thanks, unto thee do we give thanks : for that thy name is near, i. e. thy *Almighty Power* is *Ready to help and deliver Us from our Enemies*, thy wondrous works declare or evidently prove, which thou hast lately done in *destroying on a Sudden the Forces of Sennacherib*. 2 When I shall receive the congregation i. e. *As soon as things shall be so Well settled after this Invasion of Sennacherib*, that I have or can have a *general Assembly of All parts of my Kingdom* ; I will judge uprightly i. e. I will perfect the *Reformation* which I had *Afore begun* as to *Religion*, and also

(f) See the Title to Psalm 57. It is also here observable, that the *Asaph* here mention'd was probably the same with him, mention'd in the Title of Psal. 73.

see that Justice be done to all my People, who have been any ways oppress'd during the late Confusion occasion'd by the aforesaid Invasion. 3 For indeed the earth or my whole Kingdom and all the inhabitants thereof are still dissolv'd or in Confusion by means of the late Invasion. But as during the said Invasion, so now I bear up the pillars of it i. e. as during the said Invasion, I supported the Spirits of the Great Men and Officers of my Kingdom to do their Duty, so I will now go on to appoint such Magistrates, as shall bring All into Order again. 4 I have said or solemnly declared by my Royal Proclamation to that Purpose, unto the fools or Wicked, Deal or Act not foolishly or wickedly in any respect, either of God or of your Fellow Subjects; and to the wicked, Lift not up the Horn, or think not to carry on your Impiety toward God, or Injustice toward your Fellow Subjects with an high hand or by your Power and Greatness. 5 I advise and forewarn you now again to lift not up your horn on high, and to speak not with a stiff neck i. e. Not Arrogantly and Obstinately to say, you will have your Way, and None shall Curb you. 6 For promotion cometh neither from the east, nor from the west, nor from the Desert of Mountains that lies either to the North or south of this our Land i. e. For which way soever ye turn yourselves, or do what you will, it is in Vain for you to think to escape the Righteous Judgment of God for your Impiety toward Himself or your Injustice to your Fellow Subjects. 7 But God is the Only Supreme judge of the World; and as such, he puts down one for his Impiety to him or Injustice to his Fellow Subject, and sets up another on the contrary account. 8 For in the hand of the Lord there is a cup, and the wine is red i. e. God has Power to inflict the most Bloody or Dreadfull Punishments: it viz. the said Cup is full not only of the said Red Wine, but also of a mixture i. e. of Intoxicating or Stupifying Ingredients mixt with the Wine, that loosens the Very Joints, or takes away all Strength of Any man, and so never fails to have the Effect design'd by God: and he poureth out of the same Cup, or Wine and Mixture to All, Godly as well as Ungodly, as he sees fit: but with this remarkable Difference, that tho' the Godly may tast thereof, or suffer Sorely for a Time, yet the dregs thereof Only the wicked of the earth shall wring them out, and drink them i. e. Only the Wicked shall undergo the most grievous punishments, which being most Heavy to be born, are fitly represented by Dregs of Wine, which by reason of their Heaviness fall to the Bottom. 9 And this I, as God's Vicegerent, will not cease to declare for ever or as long as I live, both by my Royal Proclamations and due Punishment of Offenders: and by these means as well as others I will sing praises to the God of Jacob for his late wonderfull Deliverance of Me and my Kingdom: 10 That is, as I will sing praises to God with my Mouth for the same, so all the

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the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted *i. e.* I will use my Royal Authority in a particular manner to punish the Wicked, so as to put 'em out of Power to hurt Others, or affront God by Open Wickedness; and to advance the Good, who are willing to use their Power to the Advancement of Piety toward God, and to the Good of their Fellow Subjects.

P S A L. LXXVI.

To the chief musician on (g) Neginoth, A psalm or song of Asaph, probably compos'd on account of God's Deliverance of the Kingdom of Judah, and particularly Jerusalem, from the Forces of Sennacherib.

In Judah is God known or acknowledg'd as such: his name is had in great honour in Israel. 2 In Salem or Jerusalem also is his tabernacle or Temple, and his dwelling-place in Zion. 3 There brake he or so disappointed the Designs of Sennacherib's Army that lay before Jerusalem, as that the arrows of the bow, the shield, and the sword, and all other preparations for the battle or taking of Jerusalem, were of no service. 4 Whereby thou, O Sion, art become more glorious and excellent, than the mountains of prey *i. e.* Where our Enemies placed themselves to carry on their Designs or Sieges against our Cities or fortified Towns. 5 The Enemies tho' stout-hearted are spoil'd themselves instead of spoiling Jerusalem; they have slept their last sleep: and none of the men of might have found their hands *i. e.* Have been able to strike a Stroke or to defend themselves against the hand of God that has so wonderfully cut them off. 6 At thy rebuke or just Punishment of 'em for their Blasphemies against thee, O God of Jacob, both the chariot and horse *i. e.* Those that fought both in Chariots and on Horses are cast into a dead sleep. 7 Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry? 8 Thou didst cause, when thou wast pleas'd to send a judgment on our Enemies, Thundrings to be heard from heaven; whereupon our said Enemies on the earth feared, and their Army was still as Lambs, whereas afore they rag'd with Fury and made a Tumultuous noise: 9 When God arose or saw fit, I say, to send his judgment on our Enemies, and thereby to save all the meek of the earth *i. e.* The distressed in this our Land, who had patiently born the Oppression of the Enemy. Selah. 10 Surely hence it appears that the wrath of man even of the Greatest King is what thou canst order so as that it shall turn to the praise of thee, tho' design'd against thee or thy people; and the remainder of wrath in our Enemies shalt thou restrain, or thou hast hereby shewn thou canst restrain from doing us any Hurt. 11 Wherefore all ye that partake of this great De-

(g) See the Title to Psalm 4. And Asaph here is probably the same with him 13, and 75.

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liverance Gratefully vow special Sacrifices, and pay or perform your Vows Readily and Cheerfully unto the Lord your God; let all that be round about him bring presents unto him that ought to be feared. 12 He shall hereby be induced to cut off the Life or take down the spirit or Pride of any princes that shall be our Enemies. By what he has lately done, he is become terrible to the kings of the earth that hear of it.

P S A L. LXXVII.

To the chief musician, for to be sung or play'd by the Posterity of (b) Jeduthun, A psalm of Asaph, compos'd either when Sennacherib over-run the Country, or in the Captivity of Babylon.

I cried unto God with my voice: even unto God with my voice, and he gave ear unto me. 2 In the day of my trouble I sought the Lord; my hand was stretched out in prayer also in the night, and ceased not: my soul refused to be comforted by any other means. 3 I remembered that God was he alone that could help us, and was troubled i. e. Pour'd out my Troubles or Complaints unto him. I complained, and that so long till my spirit was overwhelmed. Selah. 4 Thou didst hereby cause me to hold my eyes waking or not to be able to sleep: I was so troubled that I could not speak. 5 Then I considered what thou hadst done for us in the days of old, the years of ancient times. 6 I call to remembrance in the night my song which I had compos'd in Commemoration of thy Ancient Benefits and Deliverances: I commune with mine own heart, and my spirit asks i. e. In my Mind I put these Questions to my self: 7 Will the Lord cast us off for ever; and will he be favourable no more? 8 Is his mercy clean gone for ever? doth his promise fail for evermore? 9 Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. 10 And I said at last, this is Owing to my infirmity or weakness of Faith, to entertain such Thoughts: Wherefore I will do so no longer, but I will, to support my Faith, continue to remember the wondrous things done in the years of our Forefathers by the right hand of the most high. 11 I will remember the works of the Lord: surely I will remember thy wonders of old. 12 I will meditate also of all thy work, and talk of thy doings. 13 Thy way, O God, is always in holiness i. e. The methods of thy Providence are always most just, tho' it is not for us Mortals to understand 'em Aright. Who is so great a God as our God? 14 Thou art the God that dost wonders; thou hast declared thy

(b) See the Title to Psalm 39. If this Psalm relates to Sennacherib's Invasions, then Asaph here is the same with him in the Title of the foregoing Psalm; but if it refers to the Captivity, then He here is the same with Asaph mention'd in the Title of Psalm 74.

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strength among the people. 15 Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. *Selah.* 16 The waters of the Red Sea retreated as if they saw thee, O God, I say, as if the waters saw thee, and thereupon they were afraid, inasmuch that the very depths also of the Sea were left dry as if the Waters had been troubled or affrighted to the very bottom of 'em. 17 At the same time the clouds poured out water, the skies sent out a sound of Thunder, and Hail: The Hailstones, which may be call'd thy arrows or Weapons also went abroad, or flew about the Ears of the Egyptians and broke their Chariot-wheels. 18 The voice of thy thunder was in the heaven; the lightnings lightned the world, the earth trembled and shook. 19 Thy way is in the sea, and thy path in the great waters, Thou didst make a dry way or path thro' the Waters of the Sea for thy people, and thy footsteps are not known i. e. The Footsteps of thy people, as they pass thro' the Sea, are never to be traced. 20 And in like manner thou leddest thy people like a flock, by the hand of Moses and Aaron, till thou broughtest 'em into Canaan. And thither the same Power can, and the same Goodness will, I hope, restore us, tho' now we seem neglected by thee for a Time, as our Fathers were in the land of Egypt.

P S A L M. LXXVIII.

(i) Maschil of Asaph.

Give ear, O my people, to my law or *Instruction*: incline your ears to the words of my mouth. 2 I will open my mouth in a parable, or to set before you no trivial Lesson: I will utter dark sayings of old i. e. The remarkable Passages of God's Providence to our Nation in Old times, which are more worthy your Knowledge than the skill of resolving the Darkest Riddles. 3 Which we have heard and known, and our fathers have told us. 4 We will not hide them from their children, shewing to the generation to come, the praises of the Lord; and his strength and his wonderful works that he hath done. 5 For he established this for a particular testimony or Ordinance unto Jacob, and appointed this as a special law, which he commanded our fathers (k) again and again to observe and perform

A N N O T A T I O N S.

(i) See the Title to Psalm 32. It is also here observable, that this *Asaph* was probably a different person from Both those, to whom All the Psalms of this third Collection or from Psalm 72. inclusively hitherto are entitled: For this Psalm being a short Narrative of God's wondrous Works for Israel, from their Coming out of Egypt only to David's Promotion to the Throne, or at furthest the Building of the Temple, it is probable that it was Compos'd by *Asaph* one of the principal Singers in David's (and likely also Solomon's) days, as afore is observ'd in Note (c) on Psalm 73. (k) Deut. 4. 9. and 6, 7, 8. &c. and 11, 18, 19. &c. Exod. 13. 8, 14.

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viz. that they should *take Care by proper means* to make them *i. e.* *What things God had done for 'em* known to their children. 6 That the generation to come might know them, even the children which should be born : who should arise and declare them to their children : 7 That they might set their hope in God, and not forget the works of God ; but keep his commandments. 8 And might not be as their fathers, a stubborn and rebellious generation ; a generation that set not their heart aright, and whose spirit was not stedfast with God. 9 The children of Ephraim *tho' a Valiant Tribe, yet as well as the Rest of the Tribes,* being armed and carrying bows, *and so well prepared for to fight,* turned back in the day of battle *i. e.* *Refused to go and enter into Canaan, and to fight the Canaanites, when God commanded 'em.* 10 They kept not the covenant of God, and refused to walk in his law : 11 And forgot his works, and his wonders that he had shewed them. 12 Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. 13 He divided the sea, and caused them to pass through, and he made the waters to stand as an heap. 14 In the day-time also he led them with a cloud, and all the night with a light of fire. 15 He clave the rocks in the wilderness, and gave them drink as out of the great depths. 16 He brought streams also out of the rock, and caused waters to run down like rivers. 17 And they sinned yet more against him, by provoking the most High in the wilderness. 18 And they tempted God in their heart, by asking meat for their lust. 19 Yea, they spake against God : they said, Can God furnish a table in the wilderness ? 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed : can he give bread also ? can he provide flesh for his people ? 21 Therefore the Lord heard this, and was wroth, so a fire was kindled against Jacob, *many of 'em being consumed by Lightning ;* and anger also came up against Israel ; 22 Because they believed not in God, and trusted not in his salvation : 23 *Tho' he had commanded the clouds from above to dispense Food to them, and so as it were opened the doors of heaven as of a Granary,* 24 And had rained down *i. e.* *send down, like as Rain falls down,* manna upon them to eat, and had given them of *Manna which may be styl'd* the corn of heaven. 25 *So that every man or One of 'em eat Manna which may be styl'd* angels food, *as coming from the Clouds of Heaven, where is the Habitation of the Angels, and by their Ministry :* for he sent them *Manna enough for every ones* meat or Food to the full. 26 *In like manner* he caused a (1) strong wind to blow in the heaven :

(1) So the Hebrew word signifies as well as an East-wind, and is most proper to be so understood here.

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and by his power he brought in the south-wind, *which brought so many Quails or Locusts that they appear'd in the Air as a Cloud;*
 27 *And when they lighted upon the Ground, it may be said thereby he rained or sent down as thick as Rain flesh also upon them, which lay on the Ground as thick as dust, and feathered fowls like as the sand of the sea.* 28 And he let it fall in the midst of their camp, round about their habitations. 29 So they did eat and were well filled: for he gave them their own desire; 30 They were not kept from what they desired: but while their meat was yet in their mouths,
 31 *The wrath of God came upon them, and slew the fattest or many of the strongest of them, and smote down many of the chosen men or goodliest persons in Israel.* 32 For all this they sinned still: and believed not for his wondrous works. 33 Therefore their days did he consume in vanity, *by making them to continue in the Wilderness till they were dead, all that had been guilty of Unbelief or Mistrusting his Power to bring 'em into the land of Canaan, and their years in trouble which befell 'em in the Wilderness.* 34 *At any time when he slew them by any plague or other Judgment, then they sought him: and they returned, and enquired early after God i. e. earnestly sought his Pardon and Favour by promising Amendment.*
 35 And they remembered that God was their rock, and the high God their redeemer. 36 Nevertheless, they did flatter him with their mouth, and they lied unto him with their tongues. 37 For their heart was not right with him, neither were they stedfast in his covenant. 38 But he being full of compassion, forgave their iniquity *so far as not to punish it as it ought, and so destroyed them not; yea, many a time turned he his anger away, and did not stir up all his wrath.* 39 For he remembered that they were but flesh *i. e. but Frail and must shortly dy of themselves according to the Course of Nature; that they were as a wind that passeth away, and cometh not again.* 40 How oft did they provoke him in the wilderness, and grieve him in the desert? 41 *Yea, in their heart or purpose they turned back i. e. purpos'd and talk'd of turning back into Egypt, and tempted or try'd God, requiring upon every Occasion new Proofs of his Power, and limited the Power of the holy One of Israel, either doubting whether He could supply their Wants, or restraining it to such a particular manner, (as v. 18, 19.)* 42 They remembered not his hand or Power in the day or time when he delivered them from the *Old enemy the Egyptians;*
 43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan: 44 And had turned their rivers into blood; and their floods, that they could not drink. 45 He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them. 46 He gave also their increase *i. e. the Increase or Fruits*

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Fruits of their Ground unto the caterpillar, and their labour unto the locust. 47 He destroyed their vines with hail, and their sycamore-trees with frost. 48 He gave up their cattle also to the hail, and their flocks to hot thunder-bolts or *Lightning*. 49 He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them. 50 *By which last means* he made a way to shew the *Fierceness* of his anger in a most high Degree, for he spared not their soul from death: but gave their life over to the pestilence. 51 And smote all the first-born in Egypt, *which First-born were esteem'd the chief of their strength, as being not only the Heads of their several Families, but also Those in whom the Hopes of Future Succession or Continuance of Families are laid,* in the tabernacles or *Dwellings* of the Egyptians descended of Ham: 52 But made his own people to go forth of Egypt at first Quietly, like a Shepherd leads his sheep out of the Folds, not so much as a Dog moving his Tongue against 'em: and guided them in the wilderness like a flock. 53 And he led them on safely, so that they feared not, but the sea overwhelmed their enemies. 54 And so at length he brought them to the border of his sanctuary, or into his Holy Land even to this mountain of Sion, where his Tabernacle and Temple were afterwards erected, and which Tract or Mountain they could never conquer from the Jebusites, the old Inhabitants of Canaan, till by his right hand or special Power David had purchased or been enabled to take it from the Jebusites. 55 Long before which last Particular, he cast out the heathen or Old Inhabitants of Canaan before them, and divided them an inheritance by line or lot, and made the tribes of Israel to dwell in their tents. 56 Yet they tempted and provoked the most high God, and kept not his testimonies: 57 But turned back from God into Idolatry &c. and dealt unfaithfully like their fathers: they were turned aside like a deceitful or *Ill-made* bow, that never sends the Arrows to the Mark design'd for 'em. 58 For they provoked him to anger with their high places, and moved him to jealousy with their graven images. 59 When God heard i. e. was pleased to act as One that well knew this, he acted so as shew'd He was wroth, and greatly abhorred Israel: 60 So that he forsook the tabernacle of Shiloh, the tent which he placed among men: 61 And delivered the Ark itself, the Symbol of his special Presence, and in what our Fathers placed their chief strength into captivity, and the said Ark, on which his glory was wont to appear, into the enemies viz. Philistines hands. 62 He gave his people over also unto the sword: and was wroth with his inheritance. 63 Thus the fire or his Wrath consumed their young men: and their maidens were not given to marriage for want of Hebrew Men to marry them. 64 Their priests some of

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of'em fell by the sword: and their widows made no solemn lamentation at their Funerals, not surviving their Husbands long enough. 65 Then the Lord began to exert his Power, as if he had then awaked as one out of sleep wherein he knew not what had been done to his people, and like a mighty man or General that rouses himself from wine where-with he had been overcome, and during which his Army had suffer'd much by its Enemies. 66 And he smote his enemies the Philistins with Emerods or Hemorrhoids in the hinder parts: he put them to a perpetual reproach, not only by making their god Dagon fall before the Ark, but also the Philistins themselves to send back the Ark with Monuments of their Emerods &c. 67 Moreover after the Return of the Ark, he refused to have it set in Shiloh again, where stood the tabernacle afore, and so in the Tribe of Ephraim one of the Sons of Joseph, and chose not the tribe of Ephraim. 68 But chose the tribe of Judah, and particularly the mount Sion to be the place where the Ark should be for the future; which was an evident Sign that he loved, or prefer'd the Tribe of Judah and Mount Sion before any other Tribe or Mount. 69 And there he built i. e. Caus'd David to build a Tabernacle, and then Solomon a Temple, for his sanctuary, which Temple was a most stately and lofty building like many high (m) palaces together, and was not Moveable up and down as the Tabernacle was, but remain'd always Fix'd, like the earth which he hath established for ever. 70 He chose David also his servant, and took him from the sheep folds: 71 From following the ewes great with young, he brought him to feed i. e. mildly and carefully to rule over Jacob his people, and Israel his inheritance. 72 So he fed them according to the integrity of his heart: and guided them by the skilfulness of his hands.

P S A L. LXXIX.

A psalm of (n) Asaph, probably penn'd on the Destruction of Jerusalem by Nebuchadnezzar.

O God, the heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jerusalem on heaps. 2 The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beast of the earth. 3 Their blood have they shed like water round about Jerusalem: and there was none to bury them. 4 We are become a reproach to our neighbours: a scorn and derision to them that are round about us. 5 How long, Lord? wilt thou be angry for ever?

(m) It hence seems likely that this Psalm was not compos'd till after the Building of the Temple. (n) Concerning this Asaph see note (e) on Psalm 74, and note (h) on Psalm 77.

shall thy jealousie burn like fire for ever i. e. shall we continue to feel the sad but just Effects of thy Jealousy or great Displeasure against us for our Sins, especially Idolatry, till we are utterly consumed? 6 I trust not so, but that thou wilt Now or Shortly begin rather to pour out thy wrath upon the heathen that have not known or acknowledged thee to be the only True God, and He that gives them such Success against others, even against Us thy own people for our Sins against thee; and upon the kingdoms of the Babylonians that have not called upon thy name for the reason afore-mention'd, either by Prayer for Success aforehand, or by giving Thee Thanks afterward, but ascribe All to their own Heathen God or Gods. 7 For they have devoured Jacob, and laid waste his dwelling place. 8 O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low. 9 Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins for thy names sake. 10 Wherefore should the heathen say, Where is their God? let him or O cause thy self to be known; or acknowledg'd as the only True and Supream God, and that in our sight by the revenging of the blood of thy servants which is shed. 11 Let the fighting of the prisoner come before thee, according to the greatness of thy power: preserve thou those that are appointed to die. 12 And render unto our neighbours sevenfold into their bosom, their reproach wherewith they have reproached thee, O Lord. 13 So we thy people and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

P S A L. LXXX.

To the chief musician upon Shoshannim, (o) Eduth, a psalm of Asaph.

Give ear, O Shepherd of Israel i. e. O thou God that leadest i. e. graciously governeest and protectest thy people, viz. the two Tribes of Ephraim and Manasses the Sons of (p) Joseph, which have now join'd themselves to the people of the Kingdom of Judah against the common Enemy: thou (q) that dwellest between the cherubims, shine forth i. e. cause thy Glory to appear in the Holy place as Formerly thou hast done, for a Token of thy special Presence still among Us, and thy Favour to Us, and Readiness now to defend us against our powerful Enemy. 2 Before or in the Sight of the Men of the Tribes of Ephraim, and Benjamin, and Manasseh, who have now join'd their Forces to those of the Tribe and Kingdom of Judah, cause thy Glory (as v. 1) to appear, for a

(o) See the Title to Psalm 60. (p) This mention of Joseph here and of the two particular Tribes of his Descendents, viz. Ephraim and Manasseh v. 2 very much confirms Bishop Patrick's Opinion, that this Psalm was penn'd in the days of Hezekiah, and so by the same Asaph that penn'd Psalm 73. 75. 76. (q) See my Paraphrase on 1 Sam. 4. 4.

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Token that thou wilt stir up thy strength, and come and save us.
 3 Turn or restore us again, O God, to thy Favour, and as a Token thereof cause thy face to shine i. e. thy Glory to appear, and thereby we shall be encourag'd beyond Doubt to trust that we shall be saved, tho' our Enemies have brought us into so Very great Distress. 4 O Lord God of hosts, how long wilt thou be angry against Us, so as not to grant the prayer of thy people? We humbly trust, that according to thy Promises in such Case, thou wilt not be Angry much Longer. 5 Thou feedest them with the bread of tears: and givest them tears to drink in great measure i. e. We are so distress'd by our Enemies, that we are likely to perish both with Hunger and Thirst, and we have Plenty of Nothing, but our own Tears, to supply the Scarcity both of Bread and Drink. 6 Thou makest us a strife to our neighbours, the Edomites and other neighbouring Nations striving among themselves, Which shall make the greatest Prey of us; and our enemies the Assyrians that besiege us, in the mean while laugh among themselves at our Inability to help our selves, and at the Confidence we place in thy help. 7 However turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. 8 It is thou that hast brought thy people as a vine transplanted hither out of Egypt: thou hast cast out the heathen, and planted it. 9 Thou preparedst room before it, and didst cause it to take deep root, and it filled the land i. e. thou madest us to multiply greatly, so as to people the Land. 10 The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars i. e. We became also so Powerfull as to obscure the Splendor of other Kingdoms, and make them become Tributary to Us. 11 She sent out her boughs unto the sea, and her branches unto the river i. e. We extended our Dominion from the Mediterranean Sea to the river Euphrates. 12 Why hast thou then broken down her hedges, so that all they which pass by the way, do pluck her? i. e. Why hast thou now withdrawn thy Protection from us and deliver'd our strong Holds or fenced Cities into the hands of our Enemies, so that we ly open to be made a Prey to Any that have a mind to spoil us. 13 The Assyrian King, like a wild boar out of the wood doth waste it i. e. our Country, and his Soldiers like the wild beast of the field doth devour it. 14 Return or Vouchsafe us again thy usual Protection and Help, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine i. e. relieve thy people, 15 And the vineyard which thy right hand hath planted i. e. our whole Country wherein thou causedst us to dwell at first by thy special and mighty Providence; and the branch that thou madest strong for thy self i. e. in a most special manner relieve and preserve our King Hezekiah, whom thou hast endued with Zeal and Courageous

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Resolution for thy Service and our Defence. 16 It viz. great part of the Vine or Vineyard is burnt with fire, it is cut down i. e. Great numbers of Us are already destroy'd: they have and we must All the rest perish at the continued rebuke of thy countenance i. e. if thou wilt still continue to be so Angry with Us, as not to help us. But this we humbly trust thou wilt not, at least for the sake of thy faithfull Servant our good King. 17 Whatever becomes of the rest of Us, let thy hand or Protection be upon the man of thy right hand i. e. whom thou hast by thy Providence advanced to the Throne, upon the son of man whom thou madest so strong for thy self. 18 So will not we, who shall be saved with him, go back from thee any more to Idolatry: quicken or revive us by delivering us from our present Distress, which is so Extream as that we are like Dead men under it; and we will call upon thy name, or adhere Faithfully to thy true Religion for the Future, as being hereby in a new and most eminent manner Obliged so to do. 19 We can't better conclude this our Petition, than with what we have said Afore more than Once (v. 3 and 7.) Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

P S A L. LXXXI.

To the chief musician upon Gittith (r), A psalm of Asaph, probably compos'd by him to be used on the First day of the Seventh Month.

Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. 2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. 3 Blow up the trumpet in the new-moon, in this the time appointed for it, on this our solemn feast-day, being the First New Moon of the Old year of the Hebrews, and which is to be (s) celebrated in an extraordinary manner by the Blowing of Trumpets. 4 For this was a statute for Israel, and a law of the God of Jacob. 5 This he ordained in Joseph for a testimony, or Commemoration of what he did, when he went out against or thro' the land of Egypt, particularly to destroy all the First-born of the Egyptians, where I i. e. the people of Israel heard or were used to a language that I understood not at first. 6 By the Deliverance then wrought for my people I viz. God removed his shoulder from the burden: his hands were delivered from the pots. 7 Thou my people calledst to me in the great trouble and Affliction you underwent in Egypt, and I delivered thee; I answered thee again, when thou criedst to me in the new and great Distress you were in at the Red Sea, being present with thee in the Cloudy Pillar as a secret place or Covert

(r) See the Title to Psalm 8. And it is thought this Psalm was compos'd by Asaph that lived in David's days, and compos'd Psalm 78. (s) See Numb. 29. 1. and 10. 10.

PARAPHRASE.

to my Divine Majesty, whence I caused a Storm of thunder and Lightning to fall on the Egyptians. I proved thee, as to what Faith you'd have in my Power after I had done so great things, at the waters of Meribah, where I found you full of Distrust and Infidelity, and gave you a New proof of my Power, by causing Waters to come out of the Rock. Selah. 8 After which I admonish'd you to this effect, Hear, O my people, and I will testify unto thee, O Israel, if thou wilt hearken unto me; 9 This is the first and principal thing which thou shalt be sure not to fail taking Care of viz. that there shall no strange or Heathen god be in thee, neither shalt thou worship any strange god. 10 I only am the Lord thy God which brought thee out of the Land of Egypt: And if thou wilt be Careful to obey me as such, then open thy mouth wide, and I will fill it i. e. I will satisfy all thy Reasonable Desires, particularly will bless thee with Plenty. 11 But my people would not hearken to my voice: and Israel would none of me i. e. would not obey me. 12 So I gave them up unto their own hearts lust: and they walked in their own counsels, and therefore I permitted 'em to fall into the hands of their Enemies; 13 O that my people had hearkned unto me, and Israel had walked in my ways! 14 I should soon have subdued their enemies, and turned my hand against their adversaries. 15 The haters of the Lord or his true Religion, and of his people should have submitted themselves unto him and his people; but their time of Prosperity should have endured for ever, or all Along hitherto and so on. 16 He i. e. the Lord should have fed them also with the finest of the wheat: and with hony taken out of the Holes of the rock should I have satisfied thee i. e. with Plenty of all Kinds, and of the Best things.

PSAL. LXXXII.

A psalm of Asaph, being probably compos'd in the days of Hezekiah, to admonish the Judges or Magistrates in the Highest Courts to act Uprightly, several Abuses having crept into the said Courts, and being likely some of 'em too much continued, notwithstanding all the Care of good Kings, as Jehoshaphat and Hezekiah &c. to reform 'em.

Remember, O ye Judges, that God standeth in the congregation or Courts of you the mighty or chief Magistrates there: he judgeth among the gods i. e. He will one day judge you yourselves, whom he has honour'd with his Name, as being invested in some Degree with his Divine or Supream Authority. 2 How long will ye judge unjustly, and accept the persons of the wicked i. e. favour a Bad cause either for Gain by Bribes or out of Fear of displeasing them you should give Sentence against. Selah. 3 Defend the poor and fatherless: do justice to the afflicted and needy. 4 Deliver the poor and needy: rid them

PARAPHRASE.

out of the hand of the wicked. 5 *But alas! they i. e. The Judges act as if they know not that God requires them to do as v. 3, 4. neither will they understand or consider their Duty so as to do it: they walk on as in darknels i. e. Still permit their Eyes to be blinded by Bribes or the like, so as not to do Justice; and by this means all Justice and Truth, which are as the foundations of the earth or Kingdom, are out of course.* 6 *Hear therefore the Sentence of God upon you by me: I have said, ye are gods: and all of you are children of the most High i. e. I have indeed invested you with my Authority, and honour'd you as such even with my Name:* 7 *But notwithstanding ye shall dy like Common men without Respect or Regret, and fall like one of the Wicked princes or Magistrates, whose Injustice has been Exemplarily punish'd aforesometimes.* 8 *Accordingly arise, O God, and judge the Unjust, and redress the Oppression of those that suffer Unjustly in the earth, both in this our Kingdom and all other Kingdoms or Countries: for thou shalt inherit i. e. By Right of Creation and Supream Dominion thou shalt one day judge all nations.*

P S A L. LXXXIII.

A song or psalm of Asaph, (t) *probably compos'd when the Moabites and Ammonites &c. join'd together against Judah in the reign of Jehoshaphat.*

Keep not thou silence, O God: hold not thy peace, and be not still, O God. 2 *For lo, they are thy enemies as well as Ours which make a tumult or Invasion, and they that hate thee, have lift up the head i. e. have proudly imagin'd they shall be able to subdue us.* 3 *They have indeed taken crafty counsel against thy people, and consulted against thy hidden ones i. e. Not only against thy servants whom thou hast hitherto wonderfully protected, but also against thy Temple and so the Secret or most Holy place where thy Ark is, and against all the Treasures laid up in the Treasuries about the Temple.* 4 *They have said, come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance.* 5 *For they have consulted together with one consent: they are confederate against thee.* 6 *The tabernacles or Nations of Edom and the Ishmaelites: of Moab, and the Hagarenes i. e. Other Descen-*

A N N O T A T I O N S.

(t) This *Asaph* was likely a different person from all the Rest aforementioned, none of which could be living in the Reign of *Jehoshaphat*. It is not improbably thought that he was *Jehaziel* mention'd 2 Chron. 20. 14, who was one of *Asaph's* Posterity, and might be otherwise call'd himself *Asaph*. That this Psalm is not so properly to be refer'd to *David's* subduing the *Edomites* and *Moabites* appears hence, that we read not of any Confederacy they and other Nations made against *David*, much less that they sent as far as *Assyria*, for help, or that they began the War as here they did.

dent's

PARAPHRASE.

dents of Hagar besides Ishmael, or by some other Husband than Abraham. 7 The people of Gebal, and Ammon, and Amalek, the Philistines with the inhabitants of Tyre. 8 Assur or the Assyrians also is joyned with them: they have holpen the children of Lot i. e. The Moabites and Ammonites, the Authors of this War. 9 Do unto them as unto the Midianites: as to Sisera, Jabin's General, and as to Jabin himself and his Forces, many of which perish'd at the brook of Kison: 10 Others of which perished at En-dor, their Carcases lying and rotting on the ground, so that they became as dung for the earth. 11 Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna: 12 Who said as these do now, let us take to our selves the houses of God in possession. 13 O my God, make them to fly from us, like or as Fast as a (tt) wheel or any Round thing will run along or down Hill; or like the Thistle-down or the like is blown by the Wind; make them to bend before us as the long stubble or Reeds bend before the wind; 14 Consume them in thy Wrath, as the fire or Lightning burns the wood or Forest when set on fire by it; and as the flame or Scorching Rays of the Sun sets the mountains on fire i. e. Burns up the Grass there as if set on Fire. 15 So persecute or destroy them with thy tempest, or with a Tempest of Thundring and Lightning raised by thee against 'em, and make them afraid with such thy storm so as not to know what to do. 16 Fill their faces with shame on account of the Compleat and Wonderfull Victory thou shalt vouchsafe us Over them, that they may not be able any longer to deny thy Power to be Superior to that of their Gods, and may be induced or forced to seek thy name or Favour, O Lord. 17 Let them be confounded and troubled for ever: yea, let them be put to shame and perish, so as never to be able to give us any more Trouble: 18 That men may know, that thou whose name alone is JEHOVAH, art the most high over all the earth.

P S A L. LXXXIV.

To the chief musician upon (u) Gittith, a Psalm for to be sung by the sons or Posterity of Korah, probably compos'd either by David

ANNOTATIONS.

(tt) The Hebrew word Literally signifies any thing that is turn'd or will be turn'd round. Hence it is commonly taken to denote a Wheel; but may as well or better denote here, Dust or Chaff, or any thing that is wont to be blown round by the Wind, the Wind being expressly mention'd at the end of the Verse. If I remember Right, I have been inform'd, that in the Cotf-Wolds of Gloucestershire, where many Thistles grew, the Down of the Thistles when blow'd about by the Wind, is call'd the Wheels of the Thistles by the common People, from its turning round and round when blown by the Wind, and such may be meant here. (u) See the Title to Psalm 8.

when.

PARAPHRASE.

when he was forced from Jerusalem, and so from the Tabernacle by the Rebellion of Absalom, or else by some pious Levite in the Country, when Sennacherib's Army had block'd up Jerusalem, and so binder'd Him and other good Persons from attending the Service of God at the Temple.

How amiable are thy tabernacles, O Lord of hosts! 2 My soul longeth, yea even faints for to come to the courts of the Lord: my heart and my flesh cries out *i. e. With all the Powers both of Soul and Body I pray for to have again the Opportunity of attending the Publick and more Solemn Service of the ever living God at his Temple.* 3 Yea I methinks envy the sparrow that hath found an house, and the swallow or Dove that has found a nest for her self, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. 4 Blessed are they that have the Opportunity to frequent it so often, that they may be said to dwell in thy house: for they will thereby have the Opportunity to be still or Constant there at the Times of Divine Service or of praising thee. Selah. 5 Blessed is the man whose strength is in thee *i. e. Who places his Protection and Safety chiefly in thy Strength or Power, and so trusts that thou wilt in thy good time remove what now hinders from coming to thy Temple, as well as he is wont to rely on thy common Protection at common Times, and to go up to Jerusalem at the three Solemn Feasts of the Year; he being One in whose heart are the ways of them i. e. Who delights when the time comes for to go up to Jerusalem at the said Feasts, notwithstanding the Difficulties that attend such a Journey.* 6 Hence he is one of those who passing through the valley of Baca, where there is no Water, the Want whereof is very Inconvenient to Travellers, yet make their Journey thro' it as cheerfully as if there was here and there in it a well: and depending on God's Providence that they shall not perish for Want of Water, God is often pleas'd to order things so that the rain also or even fills the pools in the said Valley, it falls so Plentifully about the foresaid Times of Year. 7 So they go from strength to strength *i. e. From Stage to Stage with an Unwearied Vigour, till every one of them coming to Jerusalem, there in Sion appears before God.* 8 O Lord God of hosts, hear my prayer: give ear, O God of Jacob, and restore me to the Liberty of appearing likewise there before thee. Selah. 9 Behold, O God our shield, and look upon the face *i. e. Graciously grant the Petition of me thy anointed.* 10 For to me a day in thy courts is better than a thousand elsewhere. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness *i. e. To dwell in the most splendid manner any where else by any Sinfull means.* 11 I trust thou wilt restore me to thy Temple, notwithstanding the Cloud I

PARAPHRASE.

am at present under, for the Lord God is a sun, or like the Sun can easily dispel the said Cloud; and he is a shield or Able to protect and deliver me: I trust the Lord will give grace and glory (w) i. e. Restore me to my former Favour with him, and to my former Glory: no good thing and desired only for its Goodness, as is the Liberty of attending the Sanctuary, will he withhold from them that walk uprightly. 12 O Lord of hosts, blessed is the man that trusteth in thee, tho' for the present he enjoys not what he so desires.

P S A L. LXXXV.

To the chief musician, a psalm for the sons of Korah, most probably, if not at first compos'd, yet somewhat Alter'd from its first Composition, and so first used as it at present stands by the Jews after their Return from the Babylonish Captivity, and in the days of Ezra and Nehemiah.

Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob from Babylon and the Countries thereto belonging. 2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin which was the Occasion of their being carried Captives to Babylon. 3 Thou by bringing us thus back into our Country dost shew, that thou hast taken away all thy wrath: thou hast turned thy self from the fierceness of thine anger arising from our Idolatry and other Sins which occasion'd our foresaid Captivity. 4 Go on to turn us so sincerely from all Sin or wilfull Disobedience to thee, O God of our salvation, that thou mayst go on to compleat our Deliverance from the foresaid Captivity, and to that end cause thy anger still occasion'd by our Sins towards us to cease utterly. 5 Wilt thou be angry with us i. e. All thy people return'd from Captivity, among whom are many thy Faithfull Servants, so as to go on to punish us All for ever, on account of those among Us that go on to sin, notwithstanding we use all the Authority we have to restrain 'em? On the foresaid account wilt thou draw out or continue thy anger to us in general to all generations. by letting our Enemies go on to hinder Us, as they have hitherto done, in Rebuilding thy Temple and City Jerusalem, and from settling our selves in a safe and Quiet Condition? 6 Wilt thou not revive us again by enabling Us to do all mention'd (v. 5.), that thy people in general return'd hither from their late Captivity, and especially thy Faithfull Servants, may rejoice in thee, on account of thy Compleating our Deliverance as (v. 5.) mention'd? 7 Shew us thy mercy herein, O Lord, and grant us thy salvation. 8 I will wait patiently to hear what God the Lord will speak in Answer to these our Supplications; for I trust he will speak, or re-

(w) This makes it more probable, that this Psalm was compos'd by David, as is observ'd in the Title by me.

turn such an Answer, as that he will therein declare that he will give peace i. e. Quietness and Safety from their Enemies as to the Particulars mention'd (v. 5.) unto his people, and that particularly to shew his Favour to or for the sake of his saints or Faithfull Servants among 'em: but still upon this condition, that let them or they do not any of 'em turn again to their former greatest Instance of Folly viz. Idolatry. 9 Surely by such a Gracious Answer God will declare to the Satisfaction of all Reasonable or Sober and Pious persons, that his salvation is nigh them that fear him; that glory may dwell in our land, i. e. That he is most ready to protect and enable us, to rebuild both his Temple and Jerusalem so, as to secure both them and us from our Enemies, and to restore us to our Ancient Dignity and Splendor among the neighbouring Nations, especially on account of the Rebuilding of his Temple, where his Glorious Presence was wont to appear Visibly among us, and which will still be a Token of his Glorious Presence being among us in a special manner, and so the chief Glory of our Nation. 10 Thus God shall shew us that his mercy and truth are met together in restoring us to such an happy Condition; inasmuch as his Mercy shall appear in his not going on to punish us so, as to let our Enemies hinder us from Rebuilding the Temple and Jerusalem, on account of the Sins still of many among us; and his Truth shall hereby appear, inasmuch as he shall thereby make good his former Promises. Thus God shall shew, that his righteousness and our peace have kissed each other i. e. Are both brought about together by his infinitely Wise and Good Providence, so as to be most highly consistent One with the Other, or agreeable together, as two Friends are which kiss each Other in token of such their mutual Agreeing. 11 Thus shall God cause that truth shall spring out of the earth i. e. That his Truth in making Good his Promises shall most evidently appear from what he shall bring about for us in our Land, viz. by his enabling us to Rebuild the Temple and City of Jerusalem, and to fortify it against our Enemies with Walls &c. and that his righteousness shall look down from heaven or shew it self in his not only Just but also Gracious Dealings with us. 12 Yea the Lord shall give or do for us that which is good or Mercifull as well as Just; and our land shall yield her increase in a plentiful manner. 13 Righteousness shall go before him i. e. In short, we may be firmly assur'd, that God will always act toward us, as one that sets the Rules of Righteousness before him to guide himself by; and so the main thing we are to take Care of, is this, that we earnestly pray to him so, as that he shall be induced by the sincerity of our Prayers to set us i. e. To give or continue to us his Grace, so as we may begin or continue to walk in the way of his Commandments, which he has set before us as a Path by which to guide our steps.

PARAPHRASE.

PSAL. LXXXVI.

A prayer of David, compos'd by him probably when he was forced to flee from Absalom.

Bow down thine ear, O Lord, hear me : for I am poor and needy *i. e. In great Distress and need of thy help.* 2 Preserve my soul, for I am holy or Innocent as to what I am persecuted for, and holy also as that denotes one that sincerely follows after Piety or serves thee : O thou my God, save thy servant that trusteth in thee. 3 Be merciful unto me, O Lord : for I cry unto thee daily. 4 Rejoice the soul of thy servant : for unto thee, O Lord, do I lift up my soul. 5 For thou, Lord, art good, and ready to forgive* and plenteous in mercy unto all them that call upon thee. 6 Give ear, O Lord, unto my prayer : and attend to the voice of my supplications. 7 In the day of my trouble I will call upon thee : for thou wilt answer me. 8 Among the gods *falsly so esteem'd by the Heathen* there is none like unto thee, O Lord, neither are there any works like unto thy works. 9 *And as thou art God of all the World, so the Time of Christ will come, when all nations whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy name.* 10 For thou art great and dost wondrous things, and so shall bring about in thy Time the Conversion of all the World to the True Worship of thee, how Wondrous or Difficult soever it may be : In short thou art God alone. 11 Teach me thy way, O Lord, I will walk in thy truth : unite my heart in affection and duty to thee, so as I may never cease to fear thy name. 12 I will praise thee, O Lord my God, with all my heart : and I will glorifie thy name for evermore. 13 For great is thy mercy toward me : and thou hast delivered my soul several times already from the lowest hell or extreamest Dangers. 14 O God, the proud are risen against me, and the assemblies of violent men have sought after my soul, and have not set thee before them. 15 But thou O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. 16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the son of thine handmaid *i. e. Me who look on my self to be as Absolutely thine, as any Slave, that is born in his house and of his Maid servant, is his Masters.* 17 Shew me a token for good *i. e. A Token of thy continued Favour to me by delivering me out of my present Distress,* that they which hate me may see it, and be ashamed or confounded at their being so Unexpectedly disappointed of their Ends against me, because thou, Lord, hast holpen me, and comforted me.

PSAL. LXXXVII.

A psalm or song for to be sung by the sons or Posterity of Korah, containing a short and so obscure, but remarkable, Prophecy of Christ's Birth and Resurrection, and the Conversion of the Gentiles to Christianity &c.

* F

(x) Its

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(x) Its * foundation viz. *the Foundation of the Temple* is in the holy mountains of *Jerusalem or Sion*. 2 The Lord *thereby has shewn that he loves the gates of Sion*, more than all the other dwellings of Jacob. 3 Glorious things are (xx) *and shall be spoken of thee O Jerusalem styled the city of God on account of his Temple being within thee*. 4 I will, says God, *Prophetically here make mention of the People of Rahab or Egypt, and of Babylon or the Persian Empire* (y) * among them that *shall One day know me or be converted to*

A N N O T A T I O N S.

(x) The Hebrew Suffix which we render *His*, may as well be render'd *Its*, and so more Agreeable to the Meaning of the Psalmist, it being evident and so acknowledg'd by All, that by *His* is to be understood Not God himself, but his Temple. And whereas it is generally observ'd by Commentators, that this Psalm begins *Abruptly* on account of its First Sentence having thus in it a *Relative*, which has no *Antecedent* exprest, and hereupon they suppose the Psalmist to have penn'd this Psalm, just after he had been, or whilst he was, meditating on the Temple: Perhaps a Better account may be given of the Matter, if we call to Mind, *How very Great a Veneration* the Jews had for the Temple, so that it may well be suppos'd that they were wont to speak of the Temple by using the Word or Particle *IT* to denote the same Emphatically and in short. Whence tho' it seems *Abrupt* to us for the Psalmist to begin this Psalm with *Its Foundation*, the Jews did not esteem it So, understanding it as Well as if he had expressly said *The Foundation of the Temple*, and looking upon it as a *More Emphatical* Expression than the Other. (xx) The Hebrew word is a *Participle*, and so may be render'd by the Future as well as Present.

(y) It is a *Very mean* Sense which is generally put on this Verse by Commentators, viz. that in the Countries here mention'd there were to be found only a *Very few Famous Men in Comparison of the Many* born at Jerusalem or in the Holy Land. And further the Truth of this Exposition is very liable to Exception, and therefore to help It out, Commentators add *Piety* as One particular for which so Many were Famous in Sion or Jerusalem. But after all it is no Wonder, and so seems to be but a Poor or Weak Commendation, that Sion should have More persons famous for *True Piety* than Other Countries had, which did not know the *True Religion*. So that the foregoing Exposition may well be rejected, as in all probability not giving the True sense of the Psalmist. That which led or forced Commentators to take up with the foresaid Exposition, was Chiefly a Wrong understanding of the Hebrew pronoun *Zeh* in this Verse, which they look'd upon as oppos'd to *Iisch and Iisch* in the next Verse, and so *Zeh* to denote a Few, and *Iisch and Iisch* a great Many. But surely *Zeh* as it denotes *This Man*, so may be well taken *Emphatically* here, or to signify some One most Eminent Person, that should be more Eminent than Any other Man, even than Any other born in Sion or the Holy Land. And so may most Fitly be apply'd to the *Messiah or Christ*, as I have done in my Paraphrase. Another thing which has misled Commentators, is their Referring what is here said of *This Man's being born*, to the Countries here mention'd; which they were induced to do, partly by the foremention'd misunderstanding of the Hebrew *Zeh*, and partly by misunderstanding the Hebrew particle *Le* before *them that know me* to denote here a *Dative*, whereas it may and does denote *among or with*; and so may well be understood as a Prophecy of the Conversion of the Gentiles to Christianity. As for this Clause in the end of this Verse, *This or The Man was born there*, it may very well be refer'd, not

PARAPHRASE.

*Christianity, behold the inhabitants of Philistia, and Tyre, with
* Arabia and the other parts of the Gentile World shall also One day
know me. And they all shall particularly acknowledge the Second per-
son of the Ever blessed Trinity, to be the Redeemer of the World, and
on this account they shall have a great Esteem for the Holy land, espe-
cially for Jerusalem: forasmuch as it shall be then said, THE or THIS
man emphatically so call'd by way of Eminence, as being the most Glo-
rious Man that ever Was or Shall be, viz. the Messiah or Christ, was
born there viz. born First Naturally in the Holy land at Bethlehem,
and afterwards at Jerusalem and even on part of Mount Sion born (yy)
again from the Grave in a Miraculous manner by his Resurrection.
5 Also of Sion or Jerusalem it shall be said, This and That other great
man was born in her, as Solomon, Jehoshaphat, Hezekiah &c. and
the highest himself shall establish her Fame to all Generations, as
on account of the Great and Pious Kings &c. that have been born in
Her, so Above All on account of Christ's being Born again, or Rising
from the Grave in Her, who also shall at First or Naturally be born
into the World in the Holy land, whereof Jerusalem is the Capital
City. 6 And to Foretell the particular Time, when Christ shall be
born First into the World at Bethlehem, it is to be known that the
Lord shall count or cause Christ to be particularly counted or number'd
among them that belong to Bethlehem, when he writes up the people
i. e. When he shall move Augustus the Roman Emperor to have all the
Jews as well as Others of the Roman Empire to be enroll'd in a Re-
gistry in order to be Taxed: By which means Particular Notice shall
or may be had, that THE or THIS man emphatically so call'd viz.
The Messiah or Christ was born there viz. at Bethlehem, and so in the
land of Judea, of which Jerusalem was the Capital City. Selah. 7 And*

to the Countries just afore-mention'd, but to Sion or Jerusalem spoken of the
verse Afore and also After. And that it is to be so refer'd, and particularly to the
Messiah, is so plain from v. 6. where the same Clause is repeated after what is said
of Sion v. 5, and more especially from the Expression v. 6, of God's Counting when
he writes up the People, that This Man was born there; that it seems strange that Com-
mentators should not presently take so plain an Hint for the finding out the
True meaning of this Psalm, by being put in Mind, by the said Expression of
Counting and Reckoning up the People, of the remarkable Counting and Reckoning up
or Registering all the Jews as well as others in the Reign of Augustus, just when
our Saviour was born, as is expressly taken Notice of Luk. 2. 1. To which the
Expression aforesaid here used in this Verse does so Fitly or Exactly allude, that
'tis strange Commentators should not have been put in Mind of That by This;
for want whereof they have been forced to put an Harsh Exposition on the Ex-
pression of God's Counting and Reckoning up the People, v. 6.

(yy) It is too well known to want Proof, that Christ's Resurrection is repre-
sented in Scripture, as a New or Second Birth of him viz. from the Grave, particu-
larly Psal. 2. 7. and Act. 13. 33. &c.

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*as it is now usual for us, when we would celebrate the Praises of God in a more Solemn manner, that as well the fingers as the players on instruments should assist therein; so hereafter the Christian Church in the most Solemn manner, and with both Vocal and Instrumental Musick, shall * sing to the Praise of Christ and to this Effect, all my (z) springs are in thee i. e. All our Means and Hopes of Salvation arise from Thee or Thy Merits, as the Spring or Meritorious Cause of them.*

P S A L M. LXXXVIII.

A song or psalm for the sons of Korah, to the chief musician upon Mahalath i. e. Flute or Pipe Leannoth or Interchangeably, to the Tune of Maschil, being a Psalm of Heman the Ezrahite or a Descendent of Zerab the son of Judab, and probably compos'd by him in the Babylonish Captivity, wherein he himself was, either cast into a dark Prison or Dungeon (as v. 6, 8.) or else as Miserably Treated otherwise.

O Lord God of my salvation, I have cried day and night before thee. 2 Let my prayer come before thee: incline thine ear unto my cry. 3 For my soul is full of troubles: and my life draweth nigh unto the grave. 4 I am counted with, or as one of them that are ready to go down into the pit or grave i. e. to dy. I am as a man that hath no strength. 5 Free or as one no longer of this World, being among the dead, like the slain that lie in the grave; I am as one whom thou remembrest no more, and as they that are cut off from thy hand or depriv'd of thy Protection. 6 Thou hast laid me i. e. permitted me to be laid in the lowest pit, in darkness, in the deeps i. e. In a very deep and dark Dungeon. 7 Thus thou dealest with me, as if thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves or Afflictions. Selah. 8 Thou hast put away my acquaintance i. e. My Friends are kept far from me: thou hast made or permitted me to be dealt with as an abomination unto them i. e. A most Abominable wretch to my Enemies, so that I am shut up in prison by them, and I cannot come forth. 9 Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee. 10 Wilt thou shew wonders to me when among the dead? shall I when among the dead arise and praise thee? Selah. 11 Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? 12 Shall thy wonders be known in the dark, or to the Dead who can't

(z) Such as have any other Commentators by them, may see what a Mean, and Harsh Sense is put on this Expression by them, even by Dr. Hammond and Bp. Patrick.

PARAPHRASE.

see or know 'em; and thy righteousness in the land of forgetfulness i. e. In the Grave where the Dead are often no more or not long remembered? 13 But or Thus unto thee have I cried, O Lord, and in the morning shall my prayer prevent or come before thee. 14 Lord why callest thou off my soul? why hidest thou thy face from me? 15 I am afflicted and ready to dy, by reason of the many Afflictions I have underwent from my youth up: while I suffer thy terrors or these long and grievous Calamities, I am distracted or know not what to do with my self. 16 Thy fierce wrath goeth over me, thy terrors have cut me off or almost made an end of me. 17 They viz. my Troubles came round about me daily like water deep enough to overwhelm me, in such manner they compassed me about on all sides, meeting together like Waters from several places. 18 And all this my Misery is the more increased, because I have no one to come near me to comfort me: for lover and friend hast thou put far from me, and mine acquaintance into darkness i. e. If they are not kept from me, yet they are afraid to be seen to come to me, if not to be seen any where else, and so are forced to hide themselves.

P S A L. LXXXIX.

A Psalm to be sung to the Tune of Malchil, being a Composition of Ethan the Ezrahite, who as he was of Kin to Heman the Composer of the foregoing Psalm, so likely liv'd at the same time, and herein laments the Publick Calamity of the Jewish Nation, by the Subversion of the Royal Family and Government by the Babylonians.

I will sing of the mercies of the Lord which endure for ever: with my mouth will I make known thy faithfulness which shall hold Good to all generations. 2 For I am confident and so have said often to others that have began to doubt thereof, be assur'd how great so ever our Misery is at present, yet God's mercy shall be built up or continue for ever: thy faithfulness shalt thou establish in like manner as the very heavens are establish'd or made Firm and Unchangeable; particularly thou wilt be Faithfull to thy Promises to David which run to this effect: 3 I have made a covenant with my chosen, I have sworn unto David my servant. 4 Thy seed will I establish for ever, and build up or continue thy throne in thy Posterity viz. the Christ to all generations. Selah. 5 And the Inhabitants of the Heavens shall praise thy wonders in making Good thy foresaid Promises; even thy faithfulness shall be celebrated in the congregation of the saints or Holy Angels as well as Men. 6 For who in the heaven can be compared unto the Lord? who among the sons of the mighty or Angels themselves can be likened unto the Lord for Power &c. and consequently none of 'em can hinder him from fulfilling his Will, and so making Good his Promises. 7 On the contrary God is greatly

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greatly to be feared or greatly fear'd in the assembly of the saints or Angels themselves; and to be had or had in reverence of all them that are about him in Heaven. 8 O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness whose Faithfulness of all them that are round about thee can be equall'd? 9 Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. 10 Thou hast broken the Power of Rahab or Egypt in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. 11 The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. 12 The north and the south thou hast created them: Tabor and Hermon (xx) i. e. The West and East likewise shall rejoice in thy name, or acknowledge thee for their Creator. 13 Thou hast a mighty arm: strong is thy hand, and high is thy right hand. 14 Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face i. e. Thou art pleas'd Graciously, not to govern the World by thy Absolute Power as thou mightest, but according to the known Rules of Justice and Truth, and even with Mercy. 15 Blessed is the people that know and hear the joyful sound of the Trumpet, which signifies the Royal presence of thy Majesty among 'em and calls 'em to attend upon thee: they shall walk or live, O Lord, in the light of thy countenance or in thy Favour, as long as they continue in due Obedience to thee as their King. 16 In thy name or Protection shall they rejoice all the day: and as long as they go on in thy righteousness or Obedience to thy Commands shall they be exalted. 17 For thou art the glory of their strength: and in thy favour our horn or Power shall be exalted. 18 For the Lord is our defence: and the holy one of Israel is our king. 19 But to return and go on with what I began v. 3. to say of thy Covenant or Promises to David: then viz. at the time refer'd to (v. 3.) thou spakest in a vision to thy holy one or Prophet Samuel, and saidst to this Effect: I have laid help on one that is mighty i. e. I have provided myself a Valiant man to be your Deliverer: I have in my Intention exalted to the Throne one chosen out of the people. 20 I have found or pitch'd upon David, whom I have found or experienced to be my faithfull servant or a truly Pious man, to be King after Saul: To which end with my holy oyl have I anointed i. e. design'd that thou shouldst anoint him. 21 With whom my hand shall be established i. e. I will always Protect him; mine arm also shall strengthen him. 22 The enemy viz. Saul &c. shall not be able to circumvent him with all their Deceitfull designs against him, nor the son of wicked-

(xx) Two Mountains lying in the holy Land West and East one of the other.
ness

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ness *i. e.* Nor by any Wicked means shall his Enemies quite oppress him, so as to keep him from the Throne. 23 And after he is come to the Throne, I will beat down his foes before his face, and plague them that hate him. 24 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. 25 I will set his hand also in the sea, and his right hand in the rivers *i. e.* I will extend his Conquests and Dominion from the Mediterranean Sea to the great River Euphrates, into which also runs the Tigris. 26 He shall cry or fly and Pray unto me for Succour in any Distress with the same affectionate Assurance as a Child does to his Parent, saying, thou art pleas'd to shew special Favour to me as my father, as well as my God, and the rock of my salvation. 27 And I will not only protect and deliver him, but also I will make him so Glorious a Prince, and raise him to such Dignity above other Kings, as if he was my first-born; so much higher than the other kings of the earth will I make him. 28 My mercy will I keep for or shew to him for evermore, and my covenant shall stand fast with him. 29 Namely his seed also will I make to endure for ever, and his throne as the days of heaven, in reference to the Messiah or Christ that shall descend from him. 30 If any other of his children or Successors forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments: 32 Then will I visit their transgression with the rod, and their iniquity with stripes. 33 Nevertheless my loving kindness will I not utterly take from him as I did from Saul, nor suffer my faithfulness to fail, in relation to the Promise I made him, and which is here (v. 29.) mention'd. 34 My said covenant will I not break, nor alter the thing that is gone out of my lips. 35 For once have I sworn by my Unchangeable holiness which renders and shews my Intentions to be Unalterable in this Case, tho' his Successors do sin against me, that I will not act as one that did ly unto David; 36 But as afore is said (v. 29.) his seed shall endure for ever, and his throne as the sun before me. 37 It shall be established for ever as the moon, and as the Rainbow which is a faithful witness in heaven of the Covenant I made with Noah of Not drowning the World Any more, and of my keeping the said Covenant. Selah. 38 But alas! for the Sins of our Kings thou hast cast off and abhorred, thou hast been wroth with thine anointed. 39 Inasmuch that some are ready to infer Wrongfully, that thou hast made void or broken the covenant of or made with David thy servant, for thou hast cast his crown to the ground *i. e.* Put an end to the Royal Authority among us. 40 Thou hast broken down all his hedges, thou hast brought his strong holds to ruin. 41 All that pass by the way spoil him; he is a reproach to his neighbours. 42 Thou

1 from being King

42 Thou hast set up the right hand of his adversaries : thou hast made all his enemies to rejoice. 43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. 44 Thou hast made his glory to cease, and cast his throne down to the ground. 45 *As to one (a) of our late Kings the days of his youth* hast thou shortened *i. e. Cut him off in his Youth ;* and thou hast covered him *and the last that Reign'd among Us* with shame, Zedekiah *our last King* being Disgracefully condemn'd to have his Eyes put out, and to remain a Prisoner all the days of his Life. 46 How long, Lord, wilt thou hide thy self for ever ? shall thy wrath burn like fire ? 47 Remember how short my time is, and of all others my Brethren or Fellow-Jews, and that we must all shortly dy : wherefore hast thou made all us men in vain ? *i. e. Wherefore be pleas'd to relieve us Quickly in such a manner, as that we may spend the short Remainder of our Lives in more ease, and not continue to live so, as if we were made only for to live Miserably and then Dy.* 48 For what man is he that liveth, and shall not see death ? shall he deliver his soul from the hand or power of the grave ? and therefore we having liv'd so long already in Misery, can expect to live but a short time longer, which Consideration we hope will move Thee to send us some speedy Relief. 49 Lord, where are thy former loving kindnesses, which thou swarest unto David in thy truth, and didst accordingly perform to him, and to others his Successors, and didst promise to continue for ever to his Seed ? 50 On which Promise we still rely, that thou wilt shew by speedily relieving us, that thou dost remember, Lord, the reproach of thy servants ; how I and the rest of us do bear in my bosom *i. e. Lay inwardly to Heart, not daring or being able to shew any outward Resentment of,* the reproach of or which all the mighty people in whose Power we are, lay upon us : 51 Wherewith thy as well as our enemies have reproached thee, O Lord, as well as us, viz. as if our Captivity proceeded from thy want of Power to defend us against 'em : wherewith they have reproached the footsteps or End of the Kingdom of thy anointed, as now brought about by them as they boast, contrary to the Promises thou madest to David, and which we were wont to boast of to Others. And if we reply that we still trust or doubt not but that thou wilt make good thy foresaid Promises to David, by sending the Messiah or Christ in thy good time into the World, to sit on the Throne of his Father David according to the Flesh ; then they go on to reproach us with the long Delays there are of the Coming of the said Messiah. But how long soever it be afore He comes, yet we are assur'd he will come at thy appointed Time ; which

(a) Jehoiachin who was carry'd Captive to Babylon in his youth, 2 King. 24. 8 &c.
+ v. Ad. Not. p. 6. Con-

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Consideration alone is enough to excite us to continue to praise and bless thee: Accordingly I shall conclude this Psalm thus: 52 Blessed (aa) be the Lord for evermore. Amen, and Amen.

P S A L M. XC.

A prayer of Moses, the man or *Extraordinary* *Servant* and *Prophet* of God, probably penn'd by him, when the People offended God so highly in the *Wilderness*, especially by murmuring against God on the Relation the Spies brought them of Canaan, that he shorten'd their Lives Generally to Seventy or Eighty years.

Lord, thou hast been our *Protector*, who hast provided us and our *Forefathers*, *Abraham*, *Isaac* and *Jacob* &c. a dwelling-place in some *Country* or *Other*, as at present in this *Wilderness*, in all the several generations since. 2 And no wonder thou couldst do so, since before the mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou art God, and so canst do *All things* thou pleasest. 3 A remarkable and sad Instance we have thereof, in that for the Sins of our *First Parents*, thou turnest man to destruction: and sayst, or didst pronounce this Sentence or *Doom*, Return, ye children of men, to the *Dust* out of which ye were form'd. 4 For tho' thou shouldst permit Us to live longer than *Adam* and any of the *Patriarchs* before the *Flood*, even for a thousand years, yet so many years in thy sight or esteem who art eternal, or in comparison to thy eternal Duration, are but as yesterday, or a single day and that too when it is past, and is wont to seem shorter than while it is passing, and rather the foresaid years are in thy sight nothing near so long as a whole *Day* or four and twenty *Hours* Space, but only as a watch in the night i. e. *Three* or four *Hours* which pass away in sleep. 5 Thou carriest them viz. all men away by *Death*, as with a flood that carries all away it meets with; they are so short-liv'd in comparison of Thee, that their Lives maybe well esteem'd as a sleep: They are as *Grass*, for in the morning or first part of their Life they are in a flourishing healthy condition, like grass which grows up and looks green and flourishing in the Morning. 6 As in the morning it viz. *Grass* flourishes and grows up, and yet in the evening it is cut down, and withers; so frail man in his Youth or one time is vigorous and healthy, and after he has liv'd a few Years or very short time in Comparison of Eternity, languishes and dies. 7 And such is our Condition more especially at this time, for we are consumed by thine anger, and by thy wrath are we troubled with many diseases or other calamities, which bring many of us to *Death*. 8 We have so provoked thee lately by our *Infidelity* and *Refusing* to enter into *Canaan*,

(aa) Here ends the third Collection, or Part of the Book of Psalms.

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that thou wilt not over-look or let pass Unpunish'd such Provocations, but hast set such our iniquities before thee i. e. Resolv'd to punish 'em in an exemplary manner, and so as to make us know that our secret sins viz. our Infidelity of Heart and Inclination to return into Egypt, are in the light of thy countenance or perfectly known to thee. 9 For which our Sins all our days are now to be pass'd away in the Wilderness, because of thy wrath; we all that are at (b) Manhood, except only Three or Four, are to spend our years here in the Wilderness, and that in a manner as soon as a tale ends that is told. 10 For the days of our years are to be commonly but threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength only the Occasion of their living so much longer in labour and sorrow: for it viz. the Life of all of us arriv'd at Manhood, except three or four, is to be so soon cut off, and we so soon to dy, as if we did fly away out of this World. 11 And yet who knows or duly considers the power of thy wrath, tho' thus Visible in so punishing us? And no wonder so very few among us do duly consider the same, since so very few have a true Fear of Thee, or a true Sense of Religion: for even according to thy fear i. e. According to the Degree of Fear which Men have of Thee, or according to the more or less Sense they have of Religion, so is the Effect, or Influence of thy wrath more or less upon 'em, as to Reclaiming 'em. 12 Therefore be pleas'd so to teach us by thy Grace to number or duly consider the Shortness of our days, that we may thereby be duly mov'd to apply our hearts unto wisdom i. e. Truly to fear and serve thee, which is the truest and greatest Wisdom. 13 On such an happy Reformation we might hope or not doubt, but that thou wilt return or shew again thy former Favour unto us, O Lord, But alas! how long will it be I fear, afore we shall make such a Reformation? and therefore I can't but go on to beseech thee to let thy Grace continue to be vouchsafed unto us, that how ever at length I hope we may all reform, and so it may repent thee concerning thy servants i. e. Thou mayst upon our true Repentance be induced to mitigate, if not to revoke, the Sentence thou hast pass'd upon us. 14 O satisfie or Comfort us early or speedily thus with thy mercy; that we may rejoice and be glad all the rest of our days. 15 Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil i. e. Let our Future Happiness equal, if not exceed, our past Misery. 16 Let thy work i. e. Thy Goodness in doing what I desire, appear to thy servants, and thy glory or thy Glorious Power therein appear unto their children. 17 And let the beauty or Favour of the Lord our God be upon us:

(b) See Numb. 14. 29, 30.

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and establish thou the work of our hands upon us, yea, the work of our hands establish thou it *i. e.* Direct and prosper our Arms and Undertakings, which else will be in Vain, that we may be Successful in all our Enterprises, till at length we come into the land of Canaan, and quietly possess it, as thou hast promised.

PSAL. XCI.

A Psalm most probably compos'd by David, in reference to the Plague sent for his numbring the People, and more especially in Thanks for his Deliverance from the same.

He that dwells in the secret place of the most high *i. e.* Makes the Divine Providence his chief Sanctuary or Refuge, shall abide under the shadow *i. e.* Shall be sure to have the Protection of the Almighty. 2 Therefore I will or did say of the Lord, He is my refuge, and my fortress: my God, in him will I trust. 3 Surely he shall deliver thee from all Danger, tho' unseen like the snare of the fowler, even from the noisom or Destructive pestilence now sent. 4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. 5 Thou shalt not be afraid for the terror caused by Robbers and such like in the night, nor for the arrow that flies *i. e.* Any open or sudden Assault by day. 6 No nor for the pestilence that walks in darkness or arises from unknown Causes; nor for the destruction of any malignant Fever, that waits or is occasion'd by the Violent heat, especially at noon-day, and generally kills those that have it. 7 A thousand shall fall or dy at thy side, and ten thousand at thy right hand *i. e.* Whole Towns or Countries may be greatly depopulated by some such Pestilential distemper; but it shall not come nigh thee. 8 Only with thine eyes shalt thou behold, and see the reward or Punishment of the wicked hereby. 9 Because thou, O my Soul, hast made the Lord which is my refuge, even the most High, thy habitation or Protection, 10 Therefore there shall no evil befall thee, neither shall any plague come nigh thy dwelling. 11 For he shall give his Angels, whose Ministry he makes use of in sending Pestilences &c. charge over thee, to keep thee in all thy ways *i. e.* To preserve thee whithersoever thou goest. 12 Accordingly they shall take as much Care of thee, as if they did bear thee up in their hands, lest thou dash thy foot against a stone. 13 Thou shalt tread upon the lion, and adder: the young lion, and the dragon shalt thou trample under feet *i. e.* Tho' thou shouldst fall into the most imminent Dangers, yet thou shouldst not be hurt thereby, but come off not only Safely, but even Victoriously. 14 Because he has set his love upon me as his God, therefore, says God, will I deliver him; yea, I will set him on high above the reach of Future Dangers, because he has known my name *i. e.* Acknowledg'd

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me to be the only true God, and serv'd and relied on me as such. 15 He shall call upon me, and I will answer him: I will be with him in trouble, I will deliver him, and honour him. 16 With long life will I satisfy him; and when his own strength fails him thro' Age, I will shew him my salvation i. e. Continue to give him evident Proofs of my Care and Protection of him here; and after he is departed out of this Life, will reward him with everlasting Bliss in the other World.

P S A L. XCII.

A psalm or song for to be used on the sabbath-day most probably compos'd by David, after God had given him Rest round about from all his Enemies, so that he concluded, He should be able to subdue All that should hereafter adventure to oppose him.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: 2 To shew forth thy loving-kindness in the morning, and thy faithfulness every night; 3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. 4 For thou, Lord, hast made me glad through thy work: I will triumph in the works of thy hands i. e. I will praise thee not only for thy Works of Creation and Providence in general, but also in a more special manner for thy special and wonderful Providence over my self, whereby thou hast made me to triumph over my Enemies. 5 O Lord, how great are thy works! and thy thoughts are very deep or Unfathomable by us. 6 A brutish man knoweth not: neither doth a fool understand this Method or Reason of thy Providence, 7 Namely, that when the wicked spring as the grass, and when all the workers of iniquity do flourish; it is so permitted by God, for that nothing in this World is of any Great value or Long continuance, but after such wicked wretches have flourish'd a Little, or short time here in Comparison of Eternity, as being such as choose to have their Portion or Happiness in this Life rather than in the Life to come, they shall be destroyed or punish'd for ever in the World to come. 8 But hereby the Wicked and Brutish man mention'd (v. 6, 7.) shall in due time be convinced, that thou, Lord, art most high for evermore. 9 For lo, thine enemies, O Lord, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered i. e. Duly punish'd, certainly in the other World, if not in This. 10 But I humbly trust that my horn shalt thou exalt even here on Earth, like the horn of an Unicorn i. e. So as that I shall become or continue Formidable to all my Enemies. I trust I shall be anointed with fresh oil, or such Oil as is used in Token of Cheerfulness or Joy, as I have been formerly anointed with the Regal Oil, or Oil made use of for anointing the King, or in token of a Persons being appointed to be so by God, or else so by Right of Succession. 11 For I
trust

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trust my eye also shall see my desire on mine enemies : and mine ears shall hear my desire of the wicked that rise up against me. 12 The righteous shall flourish like the palm-tree : he shall grow like a cedar in Lebanon. 13 For those that out of their Love to God and his Service, be Constant or as Frequent as possible at the Service of God in his House, so that they may be compared or resembled to Trees planted in the Courts of the house of the Lord, shall flourish like as the said Trees do in the courts of our God : 14 Nay they shall flourish more, for they shall still bring forth the fruit of Piety more and more in old age, or as they grow Older, whereas the Best Fruit-trees begin to bear Less and Less, after they are Once Old : they i. e. The Righteous mention'd (v. 12.) shall be still fat and flourishing in Works of Piety, as well as in Wealth and Honour, in their Old age, whereas Trees decay and cease to bear Fruit as they grow Older and Older. 15 But such shall be the Happy Condition of the Righteous, particularly of My self, as is describ'd (v. 10--14.) to shew that the Lord is upright or most Just and Mercifull ; and particularly that he is my rock, and there is no unrighteousness in him.

P S A L. XCIII.

Probably compos'd by David, when some of his Potent Enemies, who had been afore subdued by Him, began to take Heart again, and threaten to disturb his Peace and Tranquillity, which, in the foregoing Psalm (v. 10. &c.) he had represented Himself as Confident, that They should never be able to Overthrow. In a mystical or more Sublime sense This Psalm is very applicable to the Stability (or Firmness and Perpetuity) of CHRIST's Kingdom, which, several of the Jews themselves acknowledg'd, is Prophecy'd of, as in this, so in all the Psalms that follow unto the Hundredth.

The Lord, which is my God, reigns over all the World ; he is cloathed, not with Royal Ornaments as Tokens of his Majesty, but with Essential and so Real majesty ; the Lord is cloathed, not with Outward Tokens of strength, but with Essential and Omnipotent strength, wherewith he has girded himself i. e. He is not beholding to the Assistance of any Others for his Strength, but it is Essential to his Divine Nature ; and it is by his said strength, that the world also is so stablish'd as to the Natural Order of All things therein, that it cannot be moved, or the said Natural Order disturb'd or alter'd but by Himself. 2 Thy throne is established of old : thou art from everlasting. 3 Therefore will I not fear, tho' the floods have lifted up, O Lord, the floods have lifted up their voice ; the floods lift up their waves i. e. Tho' many of my Enemies are combin'd together, and proudly threaten to invade and overwhelm or overthrow my Kingdom or Me and my People, as many Waters join'd together in a very great Flood over.

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overwhelm and carry All before 'em. 4 For I know full well, that the Lord on high or in Heaven is mightier than all the Forces of my Enemies join'd together, tho' they boast of their Strength, and thereupon threaten me and my Kingdom, as Loudly and Roaringly as the noise of many waters; yea the Lord is Mightier than the mighty waves of the Sea, which exceed those of a Flood, as much as all the United Forces of the whole Kingdoms of the World do Those of my Enemies at present combin'd together against me. Wherefore as the Lord by his Omnipotent Power stills even the most mighty Waves of the Sea, when he pleases; so I should not fear, tho' all the Kings of the World were join'd together against me, as long as I am assur'd the Lord will help and protect me, who is Infinitely more Mighty than they All. 5 This I am assur'd of, for thy testimonies are very sure i. e. Thy Fidelity in making Good the Promises, wherein thou hast testify'd thy Goodness to me, is as Unquestionable as thy Power: For holiness becometh thine house, O Lord, forever i. e. It is Essential to thee to keep thy Word deliver'd to Us by Thee from thy Oracle, or Place in thy Sanctuary whence thou art wont to speak, or make Known thy Will unto Us.

P S A L. XCIV.

Which might be compos'd by David during Saul's persecution of Him, or by some other Holy man who lived in times of general Corruption.

O Lord God, to whom vengeance belongeth: O God, to whom vengeance belongeth, shew thy self to be the Supream God of the World, and to take Notice of what is done here on Earth, by taking due Vengeance of such as are thy Enemies, as well as the Enemies of thy Faithfull Servants. 2 Lift up thy self i. e. Shew thy Power, and that thou takest Notice of All things done, and wilt judge accordingly the Doers of 'em, thou judge of the earth: render a reward to the proud. 3 Lord, how long shall the wicked, how long shall the wicked triumph? 4 How long shall they utter and speak hard things? i. e. Blasphemy against Thee, and so what it is Hard or Grievous for thy Faithfull people to bear? 5 They break in pieces i. e. grievously oppress thy people, O Lord, and afflict thine heritage. 6 They slay the widow and the stranger, and murder the fatherless. 7 Yet they say, the Lord shall not see: neither shall the God of Jacob regard it. 8 But pray understand or consider a little Better, ye brutish among the people: and ye fools, when will ye be wise? 9 He that planted the ear, shall he not hear? he that formed the eye, shall he not see? 10 He that instructs the nations, so as they may All know the Difference between Good and Evil, shall not he correct them that do Evil and not Good, for else to what purpose did he give them the Knowledge between Good and Evil? he that teaches man this knowledge, shall not he know himself when they act accordingly? 11 The Lord

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Lord knoweth the thoughts of man, that they are vanity *i. e.* *Very Foolish and Absurd in thinking to escape his Vengeance.* 12 Nay on the contrary blessed is the man whom thou chastenest for his Faults, O Lord, and so reclaimest and teachest him to learn his Duty out of thy law and to do it; 13 That so after his Chastisements have had due effect on him, thou mayst give him rest from the days of adversity, by removing his Troubles, whilst the pit is digged up for the wicked *i. e.* *Whilst utter Destruction is preparing or waits for the Obstinate wicked, who will not be reclaim'd by thy Chastisements, and therefore thou dost not fling 'em away upon such in Vain.* 14 For the Lord will not wholly cast off his people, neither will he forsake his inheritance. 15 But how much soever his judgment or Providence in permitting the Godly to be afflicted, and the Ungodly to prosper, may seem to Swerve from the Rules of Righteousness, yet at last things shall return to such a State, that it shall appear that all God's Dealings are most agreeable to righteousness, and hereupon all the upright in heart shall follow it, or persevere in their Uprightness. 16 Who is there but the Lord, that will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity? 17 Unless the Lord had been my help, my soul had quickly dwelt in silence *i. e.* *I had been quickly in my Grave.* 18 But when I said, My foot slips *i. e.* *I am not able to stand against my Enemies, but must fall into their hands without thy help;* thy mercy, O Lord, held me up, by giving me Courage, and making a Way for me to escape. 19 In the multitude of anxious thoughts within me, thy comforts *i. e.* *The Comforts arising from my reflecting on thy Goodness, Power and Truth* delight my soul, and made me to conclude thus: 20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law *i. e.* *Surely God will not favour, or permit to succeed long, the Unjust Proceedings of Wicked Kings or any other great Men or Magistrates, who do Injustice even under the pretence of Law.* 21 They gather themselves together against the soul of the righteous, and condemn the innocent blood. 22 But the Lord is my defence: and my God is the rock of my refuge. 23 And he shall in his good time bring upon them their own iniquity, and shall cut them off in their own wickedness: yea, the Lord our God shall cut them off.

P S A L. XCV.

Compos'd without Reasonable Doubt by David, being cited as so Hebr. 4. 7.

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. 2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. 3 For the Lord is a great God, and a great king above all Gods.

4 In

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4 In his hand are the deep places of the earth: the strength of the hills is his also. 5 The sea is his, and he made it: and his hands formed the dry land. 6 O come, let us worship and bow down: let us kneel before the Lord our maker. 7 For he is our God, and we are the people of his pasture, and the sheep of his hand: to day or *Presently resolve*, if ye will *act as his true People*, to hear and obey his voice, and harden not your heart, as your Fathers did in the places call'd Meribah from their provocation of me and Moses there, and as in the day of their temptation of me which gave the name of Massah to the place in the wilderness; 9 As also at other times when your fathers tempted me or doubted of my Power, and requir'd New Proofs of it, and so proved me whether I could do what they requir'd, and saw my work or Power so to do. 10 Forty years long, was I thus grieved or affronted with that generation, and thereupon I said or concluded not long after the Beginning of the said forty years, it is a people that do err *i. e.* Not stedfastly adhere to me in their heart, and they have not known nor consider'd my ways or wonderfull Doings for 'em, or what I have commanded them to do toward me; and what is Worse, I know they will Never prove stedfast to me. 11. Unto whom therefore I swear or Unalterably resolv'd in my great and just wrath, that they should not enter into my rest or the Land of Canaan, but should dy (b) in the Wilderness. And as the said Rest given to the Israelites in the land of Canaan was a Type of the Eternal Rest given to the Faithfull in Heaven; so what is here v. 7.—11. mention'd is a Warning to All Christians now, Not to offend God, but to serve him Faithfully, that they may not be denied Rest in Heaven, as the forejaid Israelites that provok'd God in the Wilderness, were deny'd, or not suffer'd to enjoy Rest in Canaan.

P S A L. XCVI.

Compos'd by David to express the Joy he had in God's special Presence being among 'em, and to be used at the bringing up of the Ark to the Tabernacle on Mount Sion, as we learn from 1 Chron. 16.

O sing unto the Lord a new song *i. e.* A Song on account of the New Benefits he has bestowed upon us: sing unto the Lord, all the earth. 2 Sing unto the Lord, blest his name: shew forth his salvation from day to day. 3 Declare his glory among the heathen, his wonders among all people. 4 For the Lord is great, and greatly to be praised: he is to be feared above all Gods. 5 For all the gods of the nations are idols, but the Lord made the heavens. 6 Honour and majesty are before him *i. e.* His Heavenly Court is truly Full of the most honourable and Majestick Pomp and Attendance, as of Angels; and the strength and beauty which are in his sanctuary among us, may be look'd on as a faint Resemblance of the Splendor of his

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his Heavenly Court. 7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. 8 Give unto the Lord the glory due unto his name; *and therefore renouncing the Worship of all False and Idol gods among you,* bring an offering to our only True God, and come into his courts. 9 O worship the Lord in the beauty of holiness *i. e. His Beautifull Sanctuary: fear or with an Awfull Reverence there worship* before him, all the earth. 10 Say among the heathen, *that it is Jehovah or our God that is the Lord which reigns all over the World. And the Time will one day come,* that all the world also shall be established that it shall not be moved, *i. e. All the World shall submit to his Government, and all Tumults and Wars cease; for he shall judge the people righteously i. e. In such manner, as Then, there shall be nothing but Righteousness on the Earth.* 11 Therefore let the heavens rejoice, and let the earth be glad: let the sea rore, and the fulness thereof *i. e. Let all the Angels in Heaven, and all Mankind here below, whether on Land or Sea, rejoice at the Prospect of that Happy time.* 12 Let the Husbandmen of the field be joyful, and all others, as Shepherds &c. that are or abide usually therein: then shall all others also that are employ'd about the trees of the wood rejoice, *at the Consideration of their Happiness in those days, when there shall be worship'd no Idol-gods made of Wood, nor any such Worship in Groves;* 13 But all mankind shall then worship only before the Lord; for he cometh, for he cometh to judge the earth *i. e. The Time will certainly come, when he shall thus judge or rule the Earth; when he shall judge the world with righteousness, and the people with his truth i. e. All the World shall submit to his Righteousness and Truth.*

P S A L. XCVII.

Probably made by David in reference to the Victories and Conquests he obtain'd, not long after the Removal of the Ark to mount Sion.

The Lord (bb) reigns, let the earth rejoice: let the multitude of isles, *i. e. Let that great part of the Earth, which was then call'd Isles by the Hebrews viz. all the Lesser Asia and all Europe &c.* be glad thereof. 2 Clouds and darkness are round about him *i. e. His Majesty is most dreadful, as we know from the manner he was or is wont to appear in, viz. with a thick Cloud encompassing Fire in the middle of it: righteousness and judgment are the habitation of his throne, so that altho' he will not wrong, yet he will certainly duly punish his Enemies.* 3 And he is Able to do it, for from his Usual

(bb) This being the very same that is said v. 10. of the foregoing Psalm, it can't be well doubted, but both Psalms were made by the same person, and consequently by David.

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appearance in Fire with a Cloud about it, it is evident that he can easily burn up his Enemies, or as easily destroy 'em, as if a fire goes before him, and burneth up his enemies round about: and this he has lately given an Instance of by the signal Overthrow he gave his and our Enemies. 4 For he sent such Thunder and Lightning upon 'em, that his lightnings enlightned the world i. e. All the Air as if it was Day-light, or even overcame the Day-light, so that all on the earth that saw it, were amazed and trembled, particularly our Enemies. 5 The hills i. e. The Kings and Captains of our Enemies, tho' never so stout-hearted afore, melted like wax i. e. Lost all their Courage and Stoutness, at the said evident Token of the presence of the Lord on our side and against them, even at the said presence of the Lord of the whole earth. 6 By the said Thunder and Lightning the heavens declare his righteousness in protecting his People and punishing their Enemies, and all the people see a new Instance of his glory. 7 Wherefore upon this confounded should be all they that serve graven images, that boast themselves of idols, as did our late conquer'd Enemies: yea worship him, as it is your Duty all ye that are Truly in an Inferior Sense call'd gods, as Kings and other Princes on Earth, and Angels in Heaven: for he is the Supream God over All: 8 Sion or Jerusalem the Mother or Royal City heard of the said Victory, and was glad, and the daughters or other Cities of Judah rejoiced, because of thy righteous judgments, O Lord, in thus destroying our Enemies, and defending thy faithfull Servants: 9 As also for that thou hast hereby given us a New Proof, that thou, Lord, art high above all the earth: thou art exalted far above all gods. 10 But ye that would shew that you truly love the Lord among his people, must not content yourselves meerly with Rejoycing on account of the late Victory vouchsafed us, but must hate all evil: for he preserves the souls of such only as are thus his servants in Deed as well as Profession; he delivers them out of the hand of the wicked. 11 Light is sown for the righteous, and gladness for the upright in heart i. e. Such as are thus truly Righteous and Upright in heart, as to hate all Evil, may maybe assur'd, that whatever Calamities may befall 'em for a Time, yet in God's good Time, as in the proper Season, they not only shall be deliver'd from their said Calamities, but even Prosperity shall arise unto them by God's Providence; as surely as the Corn which is sown, springs up out of the Ground, after it has lain there its Due time, or in its proper Season. 12 Which Consideration is a never-failing Motive for you to rejoyce in the Lord in all even the Worst condition, ye righteous, and to give thanks to him at the remembrance of the manifold Mercies he has so vouchsafed to his Servants, out of his holiness i. e. Unalterable Truth, Goodness, and Power and other Divine Attributes.

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PSAL. XCVIII.

A psalm probably of David (c).

O sing unto the Lord a new song, for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory. 2 The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. 3 He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God. 4 Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoyce, and sing praise. 5 Sing unto the Lord with the harp: with the harp, and the voice of a psalm. 6 With trumpets and sound of cornet make a joyful noise before the Lord, the King. 7 Let the sea roar, and the fulness thereof: the world, and they that dwell therein. 8 Let the floods or *those of Low degree* clap their hands for Joy; also let the hills or *Those of High degree* be joyful together. 9 Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSAL. XCIX.

Probably compos'd by David as the three foregoing was, and on the like Occasion.

The Lord reigns, therefore will I not be dismay'd, let the people be never so unquiet or tumultuous he (d) sits or dwells between the cherubims in token of his special Presence among and Favour to Us, therefore will I not fear or be discourag'd, let the whole earth or World be never so much moved or disorder'd with Wars and the like. 2 The great Lord is present in a special manner in his Tabernacle or Temple on Zion, and he is high above all people, and so able to defend us from all the World. 3 Therefore let them all praise thy great and terrible name or Majesty; for it is holy i. e. every way most Excellent and hath no Equal. 4 The kings strength i. e. As the Lord is the most strong or powerfull King, so he uses not his Power to wrong or oppress his Subjects, but he also loveth judgment, thou dost establish equity, thou executest judgment and righteousness in Jacob. 5 Therefore exalt ye of the Seed of Jacob the Lord our God, and worship at or before and towards his Ark which is as his footstool: for he is holy. 6 Thus did Moses and Aaron among his priests or Two of his principal and most famous Ministers, and Samuel another principal person among his Prophets and them that call upon his name: they called upon the Lord, and he answer'd them. 7 He

(c) Forasmuch as it is much the same with Psalm 96, and so needs little Explanation. (d) See my Paraphrase on 1 Sam. 4. 4.

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spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance that he gave them. 8 *Therefore thou answeredst or granted them what they desired, O Lord our God: thou wast a God that for the sakes of the three holy ^Tsons aforemention'd forgavest them that had offended thee, * even when thou wast just taking vengeance of their inventions or Contrivances, who contemn'd the Authority of thy aforesaid Servants, and were contriving how to depose them.* 9 *Therefore let us imitate the Piety of those admirable Men, and exalt the Lord our God, and worship him at his holy hill: for the Lord our God is holy.*

P S A L. C.

A Psalm of (e) Praise.

Make a joyful noise unto the Lord, all ye lands. 2 Serve the Lord with gladness: come before *the Tabernacle or Temple, where is the Ark the Symbol of his special presence* with singing. 3 Know ye or consider and act as such as know, that the Lord he is God, it is he that hath made us, and *this is so evident that to convince Us that we must be all made by some First Eternal and Self-existent Being, we need but consider that it could not be that we made our selves; we are his people, and the sheep of his pasture.* 4 Enter into his gates *i. e. The Gates of his Sanctuary* with thanksgiving, and into his courts with praise: be thankful unto him and bless his name. 5 For the Lord is good; his mercy is everlasting: and his truth endureth to all generations.

P S A L. CI.

A psalm of David, wherein he sets forth his Resolution so to govern Himself, his Court and Kingdom, that Good men might expect all Favour from him, but No Wicked man have the least Countenance.

I will sing of or celebrate that mercy which has rais'd me to the Throne, and that judgment or Justice, which has duly punish'd all my Opposers: Even unto thee, O Lord, to whom all this is Owing will I sing. 2 And further out of Gratitude and Duty to Thee I will be carefull to behave my self wisely in a perfect way *i. e. With all Uprightness of Heart, both as to obeying thy Laws, and governing my Kingdom.* But O when wilt thou come unto me, or bring unto me what I still want to compleat my Royal Authority and Happiness according to thy Promise, viz. When wilt thou be pleased to make me King over all the rest of Israel, as I am already of Judah, and so enable

(e) Or rather, a Psalm of Thanksgiving for Divine blessings. It is thought by the Jews to have been peculiarly appointed to be Sung, when their Sacrifices of Thanksgiving were offer'd, as Levit. 7. 12, 13. And by the Greeks it is ascrib'd to David.

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me to live more Regularly than I can now in this State of War and Confusion. Then I will be carefull to walk within my house i. e. To guide my self in all things relating to Me as a good King with a perfect heart. 3 I will set no wicked thing before my eyes, or project nothing contrary to Law upon pretended Reasons of State and Politick ends. I hate the work of them that turn aside from making the Law their Rule: it i. e. such ill principles shall not cleave to or be follow'd by me. 4 Any One, that out of a froward or wicked heart shall give me such ill Counsels, shall depart from me: I will not know or favour a wicked person. 5 Whoso privily slandereth his neighbour, him will I cut off or turn out of my Family or Service: him that hath an high look, and a proud heart, will not I suffer about me, or to do hurt to my People thereby. 6 Mine eyes shall be upon i. e. I will make it my Business to look out and find the faithfull persons of the land, that they may dwell with me: he that walketh in a perfect way or Uprightly, he shall serve me. 7 He that worketh deceit, shall not dwell within my house: he that telleth lies, shall not tarry in my sight. 8 I will early i. e. in the Mornings when the Courts of Judicature were wont to sit, make it my Business to destroy all the wicked of the land, at least so far as it shall not be in their Power to do Mischief; and particularly will I take Care that I may cut off all wicked doers from the city of the Lord i. e. that no Wicked Persons be imploy'd in any Office in my Court, or in any of the chief Judicatures which shall be in the Capital City of my Kingdom.

P S A L. CII.

A prayer of or for the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

Hear my prayer, O Lord, and let my cry come unto thee. 2 Hide not thy face from me in the day when I am in trouble, incline thine ear unto me: in the day when I call, answer me speedily. 3 For my days are consumed or spent dismally like as if I lived always in smoak, and will quickly cease and Vanish away, as Smoak does in the Air; and my Bones are dry as if burnt, as the Fire does burn or parch an hearth. 4 My heart is smitten, and withered like grafs i. e. flags as withered grafs: so that I forget or care not to eat my bread. 5 By reason of the voice of my groaning, my bones cleave to my skin. 6 I am like a pelican of the wilderness: I am like an owl of the desert i. e. I care not for Company, but love Solitary places. 7 I watch or can't Sleep, and am as a sparrow that sits alone upon the house top, for want of a Mate, or as some Solitary Bird, that spends the night on house-tops in dolefull noises. 8 For mine enemies reproach me all the day: and they that are mad against me, are sworn or have combin'd themselves together by an Oath against me. 9 Where-

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9 Wherefore I have *lain down in Ashes, and there have eaten ashes like or with my bread*, and mingled my drink with weeping: 10 Because of thine indignation and thy wrath: for thou hast lifted me up *with (f) Glorious hopes some time ago*, and cast me down *since into the greater Affliction by means of the Disappointment of the said Hopes*. 11 My days are like a shadow that declineth *i. e. draw to an end*, and I am withered like grafs. 12 But *still my Comfort is that* thou, O Lord, shalt endure for ever, and thy remembrance *i. e. the Memory of the Wonderfull things thou didst for our Forefathers, and of thy Faithfulness to them*, shall endure to all generations. 13 *And accordingly I doubt not but* thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time according to thy Own Prediction is come. 14 *And therefore we most earnestly desire and wait for thy Restoration of Jerusalem and especially thy Temple*: for thy servants take pleasure in *having the Opportunity of seeing her stones or Ruins, and favour or have an Affection for the dust or Rubbish thereof*. 15 *Another reason we trust or doubt not, but that thou, O Lord, wilt arise and have Mercy on Sion (as v. 13.) is this, that so the heathen shall have a new and great Inducement to fear the name of the Lord: and all the kings of the earth thy glory*. 16 *Even when the Lord shall enable us again to build up Zion, and when there he shall appear in his glory i. e. be Worshipped in his Temple and with the ancient Solemnities*. 17 When he shall thereby shew that he did *all Along* regard the prayer of the destitute, and not despise their prayer. 18 This, *when brought about*, shall be written for the generation to come: and the people which shall be created *or our Posterity* shall praise the Lord. 19 *Namely for that he has so looked down from the height of his sanctuary i. e. his high Sanctuary or Heaven, for that from heaven did the Lord behold the earth*. 20 To hear the groaning of the prisoner, to loose those of us that are appointed to death, 21 *And to give us Liberty to go and to declare the name of the Lord in Zion, and his praise in Jerusalem*: 22 When the people shall be gathered together *for that purpose*, and some of the other kingdoms shall join with us to serve the Lord. 23 *I had Once hopes to have lived Myself to see this Blessed time, but alas! he weakned my strength in the way i. e. God has permitted our Vigorous Beginning to rebuild the Temple and City to be stopt, and thereby he has shortened my days i. e. afflicted me so Sorely that I do not now expect to live to see it Done*. 24 *Tho' I said or pray'd to the*

(f) From this and other Expressions it is probable this Psalm was compos'd a little after the Jews Return from their Captivity, when their Enemies began to hinder 'em from rebuilding Jerusalem and the Temple.

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Contrary, saying, O my God, take me not away in the midst of my days, or sooner than I might otherwise have dyed, but let me live to see thy Promise fulfill'd, which I am sure thou wilt fulfill One time or Other. For as thy years are thro' all generations, and therefore thou wilt live to do it when I am Dead, so art thou Easily Able to fulfill thy said Promise of compleating the Rebuilding of Jerusalem and thy Temple: 25 For of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26 They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. 27 But thou art the same, and thy years shall have no end. 28 Whence I undoubtedly conclude, that Jerusalem and the Temple shall be compleatly rebuilt, and the children of us thy servants now living shall continue or be preserv'd and Peaceably settled in Jerusalem and their Own Country; and what is yet more, even their seed shall be established before thee i. e. Long remain and live Quietly and prosperously in their Country, and particularly Jerusalem, where they shall worship thee in or before thy holy Temple.

P S A L. CIII.

A psalm of David, probably compos'd after his Recovery from a Dangerous sickness to a Vigorous Health.

Bless the Lord, O my soul: and all that is within me i. e. With all the Faculties or Powers both of Soul and Body will I bless his holy name. 2 Bless the Lord, O my soul, and forget not all his benefits. 3 Who forgiveth all thine iniquities: who healeth all thy diseases. 4 Who redeems or spares thy life from destruction or death; who crowns or surrounds thee on all sides with instances of his loving kindness and tender mercies. 5 Who particularly has restor'd thee from thy late Sickness, wherein my Stomach loath'd all food, or I was restrain'd from what I desir'd, and prescrib'd that which was Distastfull; whereas now being recover'd I not only can or may eat what I like, but he also satisfies thy mouth with good things i. e. Has placed me in such a plentiful condition that I can have to the Full what I like: so that thy youth is renewed like the eagles Vigour is wont to be, after they have renew'd their Feathers. 6 Indeed in general the Lord executeth righteousness and judgment for all that are oppressed. 7 This he made known by his ways or wonderfull doings unto Moses, and by his gracious acts to the children of Israel. 8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep his anger for ever. 10 He hath not dealt with us after our sins: nor rewarded us according to our iniquities. 11 For as the heaven is high above the earth: so great is his mercy toward them that fear him. 12 As far

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far as the east is from the west: so far hath he removed our transgressions from us. 13 Like as a father pitieth his children: so the Lord pitieth them that fear him. 14 For he knows our *frail frame or make*; he remembers that we are *made out of* dust. 15 *And that* as for man, his days are as grass: as a flower of the field, so he flourisheth. 16 For as the *blasting* wind passeth over it *viz. the Flower*, and it is gone *or presently withers and dies*; and the place thereof shall know it no more *i. e. It shall spring up no more*; So the most prosperous Man must after a short time dy, and be no more here. 17 But our great Comfort is, that the mercy of the Lord is from everlasting to everlasting, and so shews it self not only in this World, but much more in the Next, upon them that fear him: and his righteousness unto childrens children: 18 To such as keep his covenant, and to those that remember his commandments to do them. 19 For it is to be known that the Lord has prepared his throne in the heavens, in order to judge All men for what they have done in this Life, and to reward or punish 'em accordingly in the life to come; and it is but Reasonable to believe there will be such a Judgment of all men, as being a Rational inference from this consideration *viz. that his kingdom rules over all, even Angels as well as Men.* 20 Therefore bless the Lord, ye his angels, that excel men in strength, that *always imploy your strength to do his commandments, cheerfully* hearkning unto the voice of his word or commands. 21 Bless ye the Lord, all ye his heavenly hosts, ye ministers of his that do his pleasure. 22 Bless the Lord, all his works in all places of his dominion, according to your several Capacities, *viz. Irrational Creatures as they are Instances of God's Blessing or Power &c. and so excite Men to bless the Lord for 'em; and all Rational Creatures or Men by actually Blessing and Praising God.* Particularly bless the Lord, O my soul.

- P S A L. CIV.

Probably compos'd by David, but on what particular Occasion seems altogether uncertain.

Bless the Lord, O my soul: O Lord my God, thou art very great, thou art (g) clothed with honour and majesty. 2 Who coverest thy self with light, *wherein thou art wont to appear to us, as with a Royal garment*: who stretchest out the heavens *wherein is thy Pavilion*, like a curtain before or round about thy Pavilion. 3 Who lays the beams of his chambers *or the Floor of his said Pavilion in the upper Region of the Air where are the waters that make the Clouds*; who makes the clouds serve him as his chariots,

(g) See Psalm 93. 1.

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wherein he often comes down and appears to Us, who as it were walks or flies on the wings of the wind when he thus comes down and appears in the Shechinah to Us. 4 Who makes his angels spirits i. e. entirely of a Spiritual or Incorporeal Nature, which can of it self be neither seen nor felt by Us, much like the Wind, in Vehement Storms of which the said Angels often come to execute God's Commands here on Earth: who also makes his said ministers often to appear in a flaming fire. 5 Who laid the foundations of the earth, that it should not be removed for ever. 6 Thou at first coveredst it viz. the Earth with the deep or Waters all over as with a garment; and in like manner thou didst again, when thou drownedst all the World, by a Flood so great that the waters stood above the mountains. 7 At thy rebuke or command they fled i. e. the Waters, both on the third day of the Creation, and also after the hundred and fifty Days of the general Flood prevailing, sank down below the Earth: at the voice of thy thunder they halted away i. e. at thy Powerfull Command they presently began to abate and betake themselves to their proper places. 8 Hereupon they go up by the mountains: they go down by the valleys i. e. the Dry land appear'd, in some parts whereof Mountains arise, in others Valleys ly low, along which last the Waters run unto the place which thou hast founded for them viz. the Sea. 9 To which Sea thou hast set a bound that they i. e. the Waters may or can not pass over the said Bound, to the end that they turn not again to cover the earth. 10 He sendeth the springs into the valleys, which run among the hills. 11 They give drink to every beast of the field: the wild asses quench their thirst. 12 By them shall the fowls of the heaven have their habitation, which sing among the branches. 13 He watereth the hills from his chambers i. e. the Heavens: whereby the earth is satisfied with Water by the fruit or said Effect of thy works. 14 He causeth the grafs to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth: 15 And wine that maketh glad the heart of man, and oyl to make his face to shine i. e. to anoint his head and face with, which is not only of great Use or Benefit in these Hot Countries, but also esteem'd an Ornament, and bread which strengtheneth mans heart. 16 The trees, by this Providence of the Lord in sending Rain and Water enough on the highest parts of the earth, are full of sap; even the cedars of Lebanon, which he has planted, or made to grow of themselves on the highest Mountains, as Lebanon. 17 Where the birds make their nests: as for the stork the tops of the fir-trees are the place where she makes her nest so artificially as an house. 18 The high hills are a refuge for the wild goats, and the rocks for the conies. 19 He appointeth the moon for seasons; the sun knoweth his going down. 20 Thou makest darkness, and it is night:

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wherein

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wherein all the beasts of the forest do creep forth, it being in a special manner owing to thy Providence, that thou hast made 'em Afraid to come abroad much, but in the Night, this their Fear conducing much to the Safety of Man, when about his Work in the Day. 21 The young lions roar after their prey, and by their so roaring do as it were seek or pray for their meat from God, whose Providence orders 'em to meet with some. 22 The sun arises, when they i. e. the Wild beasts again gather themselves together or go all of 'em, and lay them down in their dens. 23 Man on the contrary goeth forth to his work, and to his labour until the evening. 24 O Lord, how manifold are thy works! in wisdom, as may be sufficiently infer'd from the foremention'd Instances, hast thou made them all: the earth is full of thy riches i. e. the Good things wherewith thou hast enrich'd it. 25 So is even the sea itself, which is great and wide, and wherein are things moving innumerable, both small and great living Creatures. 26 There go the ships; there is particularly that great Creature, the leviathan, whom thou hast made so great to shew thy Power, and placed in the Sea as the fittest place for such a Vast Creature to play or tumble up and down and sport himself therein. 27 These living Creatures before mention'd from v. 17. and including all things living in this World, wait all upon thee: that thou mayst give them their meat in due season i. e. They have no food but what they have from thee. 28 That thou givest them, they gather or meet with and live upon; and when thou openest thy hand or gives them Plenty of Food in their kind, they are filled with the said Food, which is good for each of 'em. 29 On the contrary, when thou addest as if thou hidest thy face i. e. provides not Food for 'em, and as if thou tookst no Care of 'em, then they are troubled or quickly begin to languish; and by this means sometimes thou takest away their breath, they die, and return to their dust. 30 But then thou sendest forth thy spirit or Quickning power, by which they are created i. e. New Creatures are produced according to their kinds and so thou renewest or replenishest the face of the earth with living Creatures. 31 Thus the World is kept still Full, and so the glory of the Lord shall endure for ever: for the Lord shall rejoyce or is well pleas'd in such a Continuance of his works; else he might quickly destroy them All. 32 For such is his Power, that he looketh on the earth, and it is enough to make it tremble, he toucheth the hills, and they smoak: An instance whereof our Forefathers saw, when upon his coming down on Mount Sinai, the Earth quaked, and the said Mountain appear'd All a Fire. 33 Therefore for such his Goodness in preserving or continuing as well as at first making his Creatures, I will sing unto the Lord as long as I live: I will sing praise unto my God, while I have my being.

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34 My meditation or Praising of him shall be sweet or most delightful to me: I will be glad or most highly pleased in praising the Lord.

35 Let the sinners, or the sinners shall, be consumed out of the earth, as being Unworthy to be continued thereon, and let the wicked be no more: bless thou the Lord, O my soul. Praise ye the Lord.

P S A L. CV.

Made by David, at least to the end of v. 15. to be used constantly in the Publick Divine Service at the Tabernacle, as we learn from 1 Chron. 16. 8. &c.

O Give thanks unto the Lord; call upon his name; make known his deeds among the people. 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them rejoyce that seek the Lord. 4 Seek the Lord and his strength or Almighty Power for your sure Protection: seek his face evermore. 5 Remember his marvellous works that he hath done, his wonders and the judgments of his mouth. 6 O ye seed of Abraham his servant, ye children of Jacob his chosen. 7 He is the Lord our God, his judgments are in all the earth. 8 He hath remembered his covenant for ever, the word which he commanded, or confirm'd by an Oath, and so as a Law to himself (as v. 10.) he has or will remember to a thousand generations or for Ever. 9 Which covenant he made first with Abraham, and afterwards repeated and confirm'd to him with an Oath, and his oath he renew'd unto Isaac, 10 and again, confirm'd the same unto Jacob for a law when he went to Haran, and at his Return when he chang'd his Name to Israel, and afterwards to his Posterity commonly denoted likewise by the Name of Israel for an everlasting covenant between Himself and the Israelites, and so to be kept Unalterably by Him as a Law he had prescrib'd to Himself, as long as they kept the other part of the Covenant then made with them, and so a Law to be kept by them: 11 Saying what was in short the Sum of the said Covenant as to the part relating to God himself, viz. Unto thee i. e. thy Posterity will I give the land of Canaan, for the lot of your inheritance or as your Own Country to be for ever possess'd by you as by Right of Inheritance, if ye keep your part of the said Covenant. 12 This Covenant or Promise he made to our Forefathers, when they were but a few men in number: yea, very few, and strangers in it viz. Canaan: 13 When they went from one nation of the Canaanites to another, from one kingdom as that of Gerar to another people or Kingdom as that of Egypt. 14 He suffered no man to do them wrong: yea, he reprov'd kings viz. of Gerar and Egypt for their sakes. 15 Saying, Touch not my anointed i. e. the Persons from whom the Messiah or Christ most Eminently so call'd is by me design'd to come, and who also are them.

PARAPHRASE.

themselves anointed or endued not only with the Common Graces of the Holy Spirit, but also with Prophecy, and therefore do my Prophets no harm. 16 Moreover, he called for a famine upon the land: he brake the whole staff of bread i. e. the Earth brought forth no Grain for seven years. 17 He by his Providence order'd things so, that he may be said to have sent a man before them i. e. before Jacob and his Family to provide for 'em, even Joseph who was sold for a servant. 18 Whose feet they hurt with fetters: he was laid in iron. 19 Until the time that his word or his Interpretation of the dreams of the chief Butler and Baker came to pass; which being told Pharaoh, the word of the Lord cleared him i. e. It was thence infer'd that Joseph was an Inspired person, and what he had spoken or foretold as to the foresaid Dreams, was reveal'd to him by God, and so no other than the Word of God; and consequently that it was altogether Unlikely such a Person should be guilty of the Incontinence, for which he was put in Prison. 20 The king of Egypt sent and loosed him: even the ruler of the people, and let him go free. 21 He made him Lord of his house, and ruler of all his substance: 22 To bind or punish his princes or Chief Courtiers or Magistrates at his pleasure or discretion, and teach his senators wisdom, they being to do Nothing without Joseph's Instruction or Advice and Consent. 23 Israel also came into Egypt: and Jacob sojourned in the land of Ham. 24 And he increased his people greatly: and made them stronger than their enemies. 25 Whereupon he turned i. e. permitted or gave the Egyptians Occasion to turn their heart to hate his people, to deal subtilly with his servants. 26 He sent Moses his servant, and Aaron whom he had chosen. 27 They shewed his signs among them, and wonders in the land of Ham. 28 He sent darkness, and made it dark: and they rebelled not against his word i. e. Moses and Aaron, without fearing Pharaoh's Displeasure, steadily pursued the Orders God gave them, and brought on the Egyptians, besides that of Darkness already mention'd, several other most grievous Plagues viz. 29 He turned their waters into blood, and slew or destroy'd their fish. 30 Their land brought forth frogs in abundance, in the chambers of their kings. 31 He spake, and there came divers sorts of flies, and lice in all their coasts. 32 He gave them hail for rain: and flaming fire i. e. most terrible Lightning in their land. 33 By which Hail and Lightning he smote i. e. blasted or scorch'd their vines also and their fig-trees: and brake the trees of their coasts. 34 He spake, and the locusts came: and caterpillers, and that without number, 35 And did eat up all the herbs in their land: and devoured the fruit of their ground. 36 He smote also all the first-born in their land: the chief of all their strength i. e. the person on whom principally depended

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pended the Prop or Succession of every Family. 37 He brought them *viz. the Israelites* forth out of Egypt even with silver and gold as much as they could carry; and there was not one so feeble a person among their tribes, as to be Unable to travel. 38 Egypt was glad when they departed: for the fear of them fell upon them. 39 He spread a cloud over them for a covering to them, from the Heat by day, as well as to guide them in the Way they should take, and out of the Cloud he caus'd fire to give them light in the night. 40 The people asked, and he brought quails: and satisfied them with the (b) bread of heaven. 41 He opened the rock, and the waters gushed out, they ran in the dry places like a river. 42 For he remembered his holy promise, and Abraham his servant. 43 And he brought forth his people with joy, and his chosen with gladness: 44 And gave them the lands of the heathen; and they inherited Cities and Towns, Vineyards &c. which had been built or planted by the labour of the people that dwelt there before. 45 And another end that God did all this, besides that mention'd (v. 42.) was this, that they might hereby be the more induced in Gratitude, and encourag'd, as well as have the more Leisure and Opportunity to observe all his statutes and keep his laws. For which and all other his Benefits praise ye the Lord.

PSAL. CVI.

Probably compos'd by David, as may be gather'd from 1 Chron. 16.

34. 36. where are mention'd the first and last Verses of this Psalm, which was entitl'd hallelujah i. e. Praise ye the Lord, forasmuch as therein the Jews were excited to acknowledge and praise God for his Bounty to their Ungratefull Forefathers.

O give thanks unto the Lord, for he is good, for his mercy endureth for ever. 2 Who can utter the mighty acts of the Lord? who can shew forth all his praise? 3 Blessed are they that keep judgment: and he that doth righteousness at all times. 4 Give me Grace to be One of this happy Number, and then I shall be sure thou wilt always remember me, O Lord, with the favour that thou bearest unto thy people: O be pleas'd thus to visit me with thy salvation, and to be ready at all times to save me; 5 That I may live to see the good or prosperous State of thy chosen people, that I may rejoice in the gladness of thy nation: that I may glory with thine inheritance. 6 I pray for this, not for Our own Merits at present, but for thy wonted Mercy's sake to our Forefathers: for we have sinned with our fathers: we have committed iniquity, we have done wickedly. 7 As well as our fathers before us understood or con-

(b) See Psalm 78. 24, 25.

PARAPHRASE.

sider'd not as they ought thy wonders in Egypt, they remembered not the multitude of thy mercies, but by their Distrust of thy Power to save them, provoked thee at the sea, even at the Red sea. 8 Nevertheless, he saved them for his names sake: that he might make his mighty power to be known. 9 To wit, he rebuked or check'd the Course of the Red sea and it was in one place dried up: so he led them through the depths as through the wilderness. 10 And he saved them from the hand of him viz. Pharaoh that hated them: and redeemed them from the hand of the enemy. 11 And the waters covered their enemies: there was not one of them left. 12 Then believed they his words, they sang his praise. 13 But they soon forgot his works, they waited not for his counsel what to do themselves, or what he intended to do himself, for their Relief. 14 But lusted exceedingly or with great Vehemency requir'd to have Flesh to satisfy their Wanton Appetites in the wilderness, and tempted God in the desert. 15 And he gave them their request of Flesh so as that they did eat thereof to the Full, but sent leanness into their soul i. e. Their Eating of the said Flesh so to the Full caused 'em to fall into a grievous Disease, whereby great Numbers wasted away and died. 16 They envied and so quarrel'd with Moses also as taking Too much upon him in the camp, and Aaron the saint or Him that was Consecrated the Highpriest of the Lord. 17 Whereupon the earth opened and swallowed up Dathan, and covered the company of Abiram. 18 And a fire was kindled in or against the rest of their company for the flame or Lightning burnt up the persons that were so wicked as to invade the Office of the Priest. 19 And afore this they made a calf in Horeb, and worshipped the molten image. 20 Thus they changed or forsook the True Worship of God who was their glory, and did even then appear to them in a most Glorious manner on Mount Sinai, into an Idolatrous manner of worshipping Him by the similitude of a Creature, which he had expressly forbid, and that too by the similitude of an Ox or Calf that eats grass. 21 Thus quickly they forgot their Duty to God their saviour, which had done great things in Egypt. 22 Wondrous works in the land of Ham, and terrible things by the Red sea. 23 Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, or when his Anger was breaking forth upon 'em, by his earnest Intercession to prevail on God to turn away his wrath, lest he should destroy them. 24 Yea, they despised the pleasant land of Canaan, so as that they would not enter therein and endeavour to take it, when God order'd 'em so to do: for further they believed not his word, as to his being Able, if Willing, to give to them the land of Canaan: 25 But murmured in their tents, and hearkned not un-

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to the voice of the Lord. 26 Therefore he lifted up his hand against them *or Solemnly swore*, to overthrow them all *that were then at Mans estate, except some Few as Moses, Aaron, Joshua and Caleb*, in the wilderness *they were then in*: 27 To overthrow some of their seed also among the nations *as the Amalekites and Aradites*, and to scatter them in the *said* lands of *Amalek and Arad*. 28 After *this* they joined themselves also to the *Moabites in the Worship of their false God Baal-peor*, and so did eat the sacrifices of the *Moabites to their said God, who was only a dead man Deify'd*. 29 Thus they provoked him to anger with their inventions: and the plague brake in upon them. 30 Then stood up Phinehas, and executed judgment on *Zimri and Cosbi, wherewith God was aton'd*, and so the plague was stayed; 31 And that his *Act of killing Zimri and Cosbi* was counted unto him *by God* for righteousness or a most Pious act, so that for it he was rewarded with the Promise and Entailment of the Priesthood on his Posterity, if they should walk *Worthy of it*, to all generations even for evermore or for the Time of the Jewish Dispensation lasting. 32 Afore *this* they angered him *viz. God* at the waters of *Itre or Meribah*, so that it went ill with Moses, or it was the Occasion of his suffering sadly, for their sakes or by their means: 33 Because they provoked his spirit, so that he spake unadvisedly with his lips, letting fall some *Passionate words, which express'd such Distrust and Impatience, as did not become so great a Minister of God*; whereupon God resolv'd he should not have the Honour of Accomplishing his Promise of bringing the People into Canaan; 34 Into which Canaan when they were come, they did not destroy the nations thereof, concerning whom the Lord commanded them to destroy 'em, All but such as should become Converts; 35 But were mingled among the *said* heathen, not only by suffering 'em to live among 'em, but by Familiarity and Friendship &c. and learned their works. 36 Even they served their idols: which were a snare or Ruin to them. 37 Yea, they sacrificed their sons and their daughters unto devils, which had requir'd such Sacrifices of the Heathen by the Oracles they deliver'd from their Idols or the like; 38 And thus they shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with the Guilt of shedding Innocent blood. 39 Thus were they defiled with their own works, and went a whoring with their own inventions, not only by turning to Idolatry which is spiritual Whoredom from God, but also as to *Fleshly Whoredom, as Fornication, Adultery, and Unnatural Lusts, as Sodomy and making use of Beasts to the like Lustfull ends*. 40 Therefore was the wrath of the Lord kindled against his people, insomuch that he ab-

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abhorred his own inheritance. 41 And he gave them into the hand of the heathen; and they that hated them, ruled over them. 42 Their enemies also oppressed them, and they were brought into subjection under their hand. 43 *Tet of his Mercy* many times did he deliver them, but they *still* provok'd him with *following* their own counsel or *wicked ways*, and *therefore* were brought low for their iniquity. 44 Nevertheless, he regarded their affliction when he heard their cry. 45 And he remembered *as a Powerfull Motive* for to shew them *Mercy the steady Piety of their Forefathers, Abraham, Isaac and Jacob*, and his covenant *thereupon made even in respect of their Posterity*, and repented according to the multitude of his mercies. 46 He made them also to be pitied of all those that carried them captives, *so far as not to endeavour their utter Extirpation*. 47 *These Considerations give us now Hopes, that thou wilt likewise save us, O Lord our God, and gather as many of us as are now in Captivity from among the heathen viz. Philistins, and neighbouring Nations, and bring us back to our Own Country, there to give thanks in thy Sanctuary, and so in a Publick and most Solemn manner, unto thy holy name, and to triumph in thy praise.* 48 *Therefore in consideration of all thy foremention'd Mercies vouchsafed to our Forefathers, and in Hopes of the like Mercies being vouchsafed to Us, let us conclude this Psalm thus:* Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord according to the said Form mention'd in the former Clause of this last Verse, as also v. 1 and 2, and also according to the Title given to this Psalm, as being thus design'd Chiefly to set forth his Great Mercy, and so the great Praise due to him for the same. (i)

P S A L. CVII.

Containing an Exhortation to those whom God had deliver'd from (k) Slavery under the Heathen, to return Thanks to Him for the same; and withall for his Mercifull Providence over All others of all Nations.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. 2 Let the redeemed of the Lord say so, *even those whom he hath redeemed or deliver'd out of Captivity, (k) and so from the hand of the enemy:* 3 And gathered them out of the lands, from the east and from the west, from the north and from the south. 4 *They also should so praise the Lord, that travelling at any*

(i) Here ends the Fourth Collection or Part of the Book of Psalms.
 (k) If what is said v. 2 and 3, is to be understood of the Israelites that were carried away Captives by the several neighbouring Nations All round 'em, in the days of Saul; then it is probable that this Psalm was compos'd by David, as well as the foregoing, wherein v. 41. &c. mention is likewise made of Captives.

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time have wandred in the wilderness, in a desert, where they found no way to an inhabited city, 5 *Till at length they became so hungry and thirsty that* their soul fainted in them. 6 Then they cried unto the Lord in their trouble, and he delivered them out of their distresses. 7 And he led or directed them to get forth out of the Desert by the right way, that they might go to a city inhabited, where they might refresh themselves. 8 Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men! 9 For he satisfieth the longing or thirsty soul, and filleth the hungry soul with goodness. 10 Let such also praise the Lord, as have sat in darkness and in the shadow of death, being bound in affliction and iron i. e. have been put in prison or Dungeon, and there loaded with Fetters; 11 Which miserable Condition God let 'em fall into, because they rebelled against the words of God, and contemned the counsel of the most high: 12 Therefore he brought down or humbled their heart with labour or the hardships of Imprisonment; till they fell down or were quite dejected as to any Hopes of Human relief, and that because they saw there was none among Men able or willing to help 'em. 13 Then they cried unto the Lord in their trouble, and he saved them out of their distresses. 14 He brought them out of darkness, and the shadow of death i. e. out of their dark Imprisonment where they were brought to Deaths door, and broke i. e. caused their bands to be broken in sunder or took off. 15 Oh that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men! 16 For he hath broken the gates of brass, and cut the bars of iron in sunder i. e. made Way for Mens escape, when their Case was desperate, by removing the greatest Obstacles. 17 Others there are who are such Fools, as that they give themselves up to all kind of Debauchery, and so because or by means of their transgression, and because of their iniquities are afflicted with Sickness. 18 So that their soul abhorreth all manner of meat, and they draw near to the gates of death. 19 Then they cry unto the Lord in their trouble, he saveth them out of their distresses. 20 He sends his words i. e. orders their Recovery, and healeth them, and delivereth them from their destructions. 21 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 22 And let them sacrifice the sacrifices, not only of Beasts which they may be apt to Vow to God in their Sickness, but also of sincere thanksgiving, and declare his works with rejoycing. 23 They that go down to the sea in ships, that do business in great waters i. e. Whose Trade or Business requires them to be much on the Sea or Ocean, 24 These see the works of the Lord, and his wonders in the deep. 25 For he com-

mandeth, and raiseth the stormy wind, which lifteth up the waves thereof. 26 They *in the Ships* mount up to the heaven, they go down again to the depths, their soul is melted because of trouble. 27 They reel to and fro, and stagger like a drunken man, and are at their wits end. 28 Then they cry unto the Lord in their trouble; and he bringeth them out of their distresses. 29 He maketh the storm a calm, so that the waves thereof are still. 30 Then are they glad because they be quiet; so he bringeth them unto their desired haven. 31 Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! 32 Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders. 33 He turneth *or can turn a Country well water'd with rivers* into a wilderness, and the water-springs into dry ground. 34 A fruitful land into barrenness, for the wickedness of them that dwell therein. 35 *On the other hand*, he turneth *or can turn* the wilderness into a standing water *or rich Pastures which never want water*, and dry ground into ground *abounding with water-springs*. 36 And there he maketh the hungry, *or such as liv'd wretchedly afore* to dwell, that they may prepare a city for habitation; 37 And sow the fields, and plant vineyards, which may yield fruits of increase. 38 He blesteth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. 39 Again, *if they prove Ungrateful to him and Wicked*, they are diminished and brought low through oppression, affliction and sorrow. 40 He poureth *or brings* great contempt *even upon princes*, and causeth them *to be forced to quit their Country* and to wander in the wilderness, where there is no way, *or Road*, and so they may *by the Better Undiscover'd*. 41 Yet *on the other hand* setteth he *or he can set* the Poor on high from affliction, and maketh him families like a flock. 42 The righteous shall see it, and rejoyce; and all iniquity shall stop her mouth *i. e. all wicked men shall hereat be so confounded, as not to dare open their mouths*. 43 Who so is wise, and will observe those things, even they shall understand the loving kindness of the Lord. P S A L. CVIII. (1)

A song or psalm of David.

(1) The Former part of this Psalm being very little different from the five last Verses of Psalm 57, and the Latter part of it much the same with the eight last Verses of Psalm 60; it needs no Paraphrase here. But it is rather to be observ'd that this Psalm is so made up of the other two, because David was now in an *hopefull way to perfect some Victories*, which he had begun to Win, whereby some of the Captives in the neighbouring Countries were rescued and set at Liberty, whereas he was but *entring on those Wars*, when he penn'd Psalm 60. Wherefore as he begins that Psalm with lamenting the Ill Condition the Kingdom was in, when he came to the Crown, *so* he leaves that out here, and begins this Psalm with Thanks to God for his Mercy, taken from Psalm 57. O

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O God, my heart is fixed, I will sing and give praise, even with my glory. 2 Awake, psaltery and harp: I my self will awake early. 3 I will praise thee, O Lord, among the people: and I will sing praises unto thee among the nations. 4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds. 5 Be thou exalted, O God, above the heavens: and thy glory above all the earth; 6 That thy beloved may be delivered: save with thy right hand and answer me. 7 God hath spoken in his holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth. 8 Gilead is mine, Manasseh is mine, Ephraim also is the strength of mine head, Judah is my law-giver. 9 Moab is my wash-pot, over Edom will I cast out my shoe: over Philistia will I triumph. 10 Who will bring me into the strong city? who will lead me into Edom? 11 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our hosts? 12 Give us help from trouble: for vain is the help of man. 13 Through God we shall do valiantly: for he it is that shall tread down our enemies.

P S A L. CIX.

To the chief musician, A psalm of David, *compos'd with respect to the grievous Persecution he suffer'd by Saul and some of his Courtiers, and particularly with respect to the Calumnies One especially, probably Doeg, loaded him with: Whom by a Prophetical Spirit He here most Solemnly Curses in a direfull manner, the said Wretch being a Type or Exact Picture as to Villany of the Traitor Judas, to whom therefore Verse the 8th is expressly applied by St. Peter Acts 1. 20.*

Hold not thy peace, O God of my praise. 2 For the mouth of the wicked, and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. 3 They compassed me about also with words of hatred: and fought against me without a cause. 4 For my love they are my adversaries: but I give my self unto prayer. 5 And they have rewarded me evil for good, and hatred for my love. 6 Set thou a wicked man to be judge over him who is my chief Enemy, and to hear his Cause when ever he shall come to be accused; and let Satan stand at his right hand or his most malicious Adversary plead against him. 7 When he shall be judged, let him be condemned, and let his prayer or Petition for Pardon be rejected and become an Aggravation of his sin. 8 Let his days be few, and let another take his office. 9 Let his children be fatherless, and his wife a widow. 10 Let his children be continually vagabonds, and beg: let them seek their bread also, or where to lodge, being driven out of their former Dwellings now made

* K 2

desolate

PARAPHRASE.

desolate places. 11 Let the extortioner catch, or *Creditor by pretending a Judgment* seize all that he has, and so let the stranger or *Another* spoil or reap the Fruits of his labour. 12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. 13 Let his posterity be cut off, and in the generation following let their name be blotted out. 14 Let the iniquity of his fathers be remembered with the Lord: and let not the sin of his mother be blotted out. 15 But let them be before the Lord continually, that he, by visiting the Iniquity of his Ancestors upon him and his Posterity, may not leave off taking due Vengeance on 'em for their Sins, till he has cut off the memory of them from the earth. 16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart. 17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him. 18 As he clothed himself with cursing like as with a garment *i. e. made it his Business to slander and curse others, and delighted and prided himself in the mischievous effects of his Cursed lies*: so let it come into his bowels like water, and like oyl into his bones *i. e. let him feel the miserable Fruits of his Wickedness, entering into every Vein of him as the Water he drinks, and into his Very Bones as the Oyl does wherewith he anoints or supples himself*. 19 Let it be unto him *i. e. let him be involv'd in perpetual Misfortunes*, as he is with the garment which covereth him, and for a girdle wherewith he is girded continually *i. e. let him be hamper'd in Straits and Difficulties so as never to get Out*. 20 Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. 21 But do thou for me, O God the Lord, for thy names sake: because thy mercy is good, deliver thou me. 22 For I am poor and needy, and my heart is wounded within me. 23 I am gone like the shadow, when it declineth: I am tossed up and down as the locust is carried by the Wind from one place to another. 24 My knees are weak through fasting: and my flesh faileth of fatness. 25 I became also a reproach unto them: when they looked upon me, they shook their heads. 26 Help me, O Lord my God: O save me according to thy mercy: 27 That they may know, that this *my Deliverance* is, not by Chance any more than by my small Forces, but brought about by thy hand or special Providence: that thou, Lord, hast done it. 28 Let them curse, but bless thou: when they arise against me, let them be disappointed of their ends and so made ashamed: but let thy servant rejoice. 29 Let mine adversaries be clothed with shame *i. e. brought to perpetual Shame*; and let them cover themselves with their own confusion, as with a mantle *i. e. let their Confusion be so great*

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great as to make them wish they could hide themselves from it any way. 30 In Trust hereof I promise or Vow I will greatly praise the Lord with my mouth: yea, I will praise him among the multitude or Publickly in the greatest Assemblies. 31 For he shall be as Ready, as if he did stand at the right hand of the poor, there to defend him by his Power, or like an Advocate to plead his Cause, and so to save him from those that unjustly condemn him as worthy of Death, and thereupon go on to take away or destroy his soul or Life.

P S A L. CX.

A psalm of David, being a Prophecy of Christ's Royal Dignity and everlasting Priesthood.

The Lord said unto, or has decreed concerning the Messiah or Christ whom we expect, and whom I honour as my Lord, Sit thou or Thou shalt after thy Sufferings and Resurrection ascend into Heaven, and there sit at my right hand, in token of thy Reigning with Me as the King of all the world, till I make thine enemies submit entirely to thee, as if they prostrated themselves before thee at thy footstool, even till Satan be subdued, and Death itself conquer'd or put to an End. 2 The Lord shall send the rod or Scepter of thy strength out of Sion i. e. The Gospel shall begin to be first preach'd at Jerusalem, and thence it shall be publish'd through the World, by means whereof the World shall be taught, that Thou art to be acknowledg'd and worship'd by them as their King and God, or else that thou wilt severely punish 'em One day. Rule thou or thou shalt rule in the midst of thine enemies i. e. I not only wish Thou mayst, but also Foretell Thou wilt, hereupon obtain many Subjects and Worshipers through the World, and shalt at last prevail over all Infidelity and Impiety. 3 Such as are dispos'd to be thy people, shall be willing to embrace the Gospel, in the day or time of thy sending the Apostles to preach the Gospel, and thereby to make known to the World thy Divine power, and thereupon Many shall offer thee (ll) Free-will-offerings, in token of their great Love as well as Subjection to Thee: They shall all Gladly serve Thee, in the beauties of holiness i. e. either in Churches after (ll) some time built most Stately and Magnificent, or else at least with sincere Affections, and inward as well as outward Piety, wherein the Beauty of Holiness does chiefly consist. As from the womb of the morning there shall be to thee a dew of thy off-spring (lll) i. e. The Number of

(ll) See Acts 2. 45. and 4. 34. Likewise in After-ages after Constantine the Great and Roman Emperor became a Christian, Many, especially his Mother Helena, laid out as Free-will Offerings a Great deal in building handsom and stately Churches. This last Rendering of the Hebrew by Offering Free-will Offerings is followed in our English Translation of the Psalms in the Common-prayer Book, and is very Proper. (lll) So the Hebrew word may signifie as well as Birth; and so makes the Sense easy. Con-

Converts to Christianity upon preaching the Gospel thro' the World shall be so Great, that they may be compar'd to the Drops of Dew that ly on or cover the Ground at the Beginning of the Morning. 4 The Lord hath sworn, and will not repent i. e. Has Unalterably decreed, that thou art or shalt be a priest as well as King for ever, after the order of or like to Melchizedek, of whom we read not in Scripture, (m) that he ever had Beginning or Ending of Life, or any Predecessor or Successor, either as King or Priest. 5 The Lord viz. Christ thus seated as v. 1. at thy right hand, O God, shall strike through or severely punish All, even kings that were Obstinate disobedient to him, in the day of his wrath i. e. When he sees fit to execute his Wrath upon 'em, and especially at the final day of Judgment. 6 He viz. Christ shall judge among the nations i. e. He shall sufficiently declare both to Jews and Gentiles, that he is appointed Judge and Ruler of the World; for he shall fill the places with the dead bodies of such as he shall cause to be slain for their Obstinate Unbelief of Him, both Jews and Gentiles; and more particularly he shall wound the heads over many countries i. e. Shall overthrow the Heathen Roman Empire. 7 But this Advancement of Christ to be Lord and Judge of the World is to be a Reward of, and so to follow after, his great Humility, Labour, and Patience in executing his Prophetick Office here upon Earth, especially because he shall drink of the brook in the way i. e. Shall drink (mm) of the Cup which the Father has given him, viz. tast or undergo Death it self for the Redemption of Mankind, as being the Chief Way or Means appointed by God both for Man's Redemption, and Christ's own Exaltation: and therefore when this is done by Christ, shall he lift up the head i. e. He shall be exalted to sit at God's Right hand as Judge and Lord of the World according to v. 1.

P S A L. CXI. (mmm)

Entitled hallelujah or a Psalm of Praise.

I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation. 2 The works of the Lord are great, sought out or duly meditated on of all them that have pleasure therein. 3 His work is honourable and glorious: and his righteousness endureth for ever. 4 He has made his wonderful works, not only such in themselves as ought to be remembered, but has also made or appointed several Festivals for the more Solemn Re-

(m) Read Hebr. 7. 1--3. (mm) See John 18. 18. Also Matth. 26. 39. &c. Hebr. 2. 9. (mmm) It is not to be reasonably doubted but this Psalm was made in Time of Peace and Quietness, it being made Artificially so, as to consist as of many short Meters as there are Hebrew Letters. 'Tis thought Likely, that David compos'd it as a Compendium of Psal. 105, and 106.

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membrance thereof ; in which last particular the Lord is gracious and full of compassion to our Frailty, which would otherwise make us be more apt to forget his said Works. 5 He has given the spoil (n) of the Egyptians, and afterwards Manna &c. for meat or Food to them that fear him i. e. Our Forefathers : he will ever be mindful of his covenant, which he made with Abraham &c. 6 Accordingly he has shewed his people the power of his works, that he may give or in that he has given them the heritage of the heathen viz. of the Canaanites &c. 7 The works of his hands are according to verity and judgment ; all his commandments or Decrees are sure to be perform'd or executed. 8 They stand fast for ever and ever, and are done in truth and uprightness. 9 Accordingly he sent redemption or Deliverance to his people when in Egypt ; he has commanded or given them a Body of Laws, as his covenant with them, and to be observ'd by them for ever. And the said Law he delivered in a most Dreadfull manner to teach them the more, that holy and reverend is his name. 10 And indeed the fear of the Lord is the beginning (nn) i. e. First and also principal and chief point of wisdom : a good understanding have all they that do his commandments : his praise endureth for ever.

P S A L. CXII. (o)

Entitled hallelujah.

Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. 2 His seed shall be mighty upon earth : the generation of the upright shall be blessed. 3 Wealth and riches shall be in his house : and his righteousness endureth for ever. 4 Unto the upright there arises light or Comfort and Deliverance, in the darkness or if they be afflicted ; and his Affliction or Troubles give him Opportunity of shewing his Virtues in a more Illustrious manner, while he is gracious or Meek to such as afflict or trouble him, and full of compassion and ready to forgive them, and righteous so that he will not use any Unjust means for his Deliverance. 5 A good man sheweth favour, and lendeth to others as far as is consistent with his own Welfare ; for he will take Care to guide his affairs with discretion. 6 Surely he shall not be moved for ever ; the righteous shall be in everlasting remembrance. 7 He shall not be afraid of evil tidings : his heart is fixed, trusting in the Lord. 8 His heart is established, he shall not be afraid, until he see his desire

(n) The Hebrew word render'd by our Translators Meat, signifies also a Prey. (nn) The Hebrew word signifies either the Beginning and First, or the principal and chief part of a Thing. (o) This Psalm is made in the like Artificial manner as the foregoing ; and seems to be a Commentary on the last Verse of the Other, and so likely made by David.

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upon his enemies. 9 He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. 10 The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

P S A L. CXIII.

Hallelujah. (p)

Praise, O ye servants of the Lord, praise the name of the Lord. 2 Blessed be the name of the Lord, from this time forth and for evermore. 3 From the rising of the sun unto the going down of the same, the Lord's name is to be praised. 4 The Lord is high above all nations, and his glory above the heavens. 5 Who is like unto the Lord our God, who dwelleth on high? 6 Who humbles himself (*for it is a Great Condescension in him*) to behold or regard the things that are in heaven, *as the Angels, Sun, Moon and Stars &c.* and much more to regard things in the earth. 7 He sometimes raises up the poor out of the dust, *or a contemptible condition*, and lifts the needy out of the dung-hill *or a mean and sordid State*. 8 That he may set him with princes, even with the princes of his own people. 9 He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord.

P S A L. CXIV.

When Israel went out of Egypt, the house of Jacob from a people of strange (q) language; 2 To Judah God appear'd by a bright Cloud which was the Token of his Presence, and then the said Cloud was his sanctuary among'em, and Israel he then took for his dominion in a peculiar manner. 3 The Red sea (r) saw it, and fled; Jordan was driven back. 4 The mountains viz. Sinai and the adjoining skipped i. e. Trembled as if they skip'd like rams affrighted, and the adjoining little hills like lambs. 5 What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? 6 Ye mountains, that ye skipped like rams; and ye little hills like lambs? 7 This is all to be ascrib'd only to the Glorious and special Presence of God among his People. And indeed Reason there is, that tremble thou shouldst, O earth at the presence of the Lord, at the presence of the God of Jacob. 8 Who has an Almighty Power, as appears among other Instances from this, that he turned the rock into a standing water, the flint into a fountain of waters i. e. brought such Plenty of Water out of the hard Rock, as ran like a Large River, and in some places made great Pools or even Lakes.

(p) This Psalm with the Five next following, the Jews call by the name of Hallel or Hymn, which they recited at their Table, as on the New Moons and at other Feasts, so on the Paschal night, after they had eaten the Lamb, concluding it with Hallelujah. (q) See Psalm 81. 5. (r) See Psalm 77. 1.

P S A L.

PARAPHRASE.

PSAL. CXV.

Probably thought to be made by Jehoshaphat, after he had receiv'd encouragement to hope for Victory over his Enemies, as 2 Chron. 20. 2. 14, 15. or else it might be made by the Prophet there mention'd.

Not unto us, O Lord, not unto us our selves do we desire Glory or Fame, but that thou wouldst be pleased to grant us an Happy Occasion to thy name to give new or more glory, by giving us Victory over our Heathen Enemies, for thy mercy towards us, and for thy truths sake i. e. For the Defence of thy True Religion among Us. 2 Wherefore should i. e. O let not the heathen have occasion by their Overcoming us to say by way of Insult over Thee as well as Us, where is now their God, in whom they trusted? Why does he not deliver 'em if he be so Powerfull as they boast? 3 But on the Contrary by enabling Us to conquer them make 'em to know, that our God is in the heavens, he hath done whatsoever he pleased. 4 Whereas their idols are silver and gold, the work of mens hands. 5 They have mouths, but they speak not; eyes have they, but they see not. 6 They have ears, but they hear not; noses have they, but they smell not. 7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat. 8 They that make them for to worship, do thereby shew that they are like unto them, being the Idols or Images of Men rather than Men, in that they use not their Reason, nor so much as their Senses Aright, forasmuch as these would teach 'em that such Idols cannot help 'em; and consequently so is every one that trusteth in them. 9 O Israel, trust thou in the Lord: He is able to be their help and their shield. 10 O house of Aaron i. e. Priests and Levites, trust in the Lord: he is their help and their shield. 11 Ye that fear the Lord, trust in the Lord: he is their help and their shield. 12 The Lord hath been mindful of us, he will bless us, he will bless the house of Israel, he will bless the house of Aaron. 13 He will bless them that fear the Lord, both small and great. 14 The Lord shall increase you more and more, you and your children. 15 You are blessed in being the peculiar People of the Lord, which made heaven and earth. 16 The heaven, even all the heavens above that Visible to us are the Lords; and it is He also that has given the several parts of the earth to the several children or Nations of men, and therefore he can restrain our Enemies from conquering Us and seizing our Country; and We may trust he will do so, because We are the only Nation that acknowledg^e him for its God, and worship him as they ought; and therefore he will not suffer us to be rooted out, for then there would be no People or whole Nation on Earth to sing his Praises. 17 For

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PARAPHRASE.

the dead praise not the Lord, neither any that go down into silence.
 18 But I trust *We shall be not only sav'd from, but even Conquer our Enemies, and thereupon we will bless the Lord, from this time forth and for evermore. Praise the Lord.*

P S A L. CXVI.

Most probably compos'd by David, after his Deliverance from the Rebellion of Absalom &c. and as a Thanksgiving for the same.

I love the Lord, as for other Reasons, so particularly because he hath heard my voice, and my supplications in my late great Distress.
 2 Because he hath inclined his ear unto me, therefore as well as for all other proper Reasons will I call upon him as long as I live.
 3 The sorrows of death *i. e. Sorrows which had almost brought me to Death*, compassed me, and the pains of hell or the Grave *i. e. Pains which had almost brought me to the Grave*, gat hold upon me: I found so exceeding great trouble and sorrow. 4 Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul, and he did so. 5 Thus gracious is the Lord, and righteous: yea, our God is merciful. 6 The Lord preserveth the simple *i. e. The Honest and Upright, tho' he may not use all the Caution and Cunning Others would to preserve himself*. I was brought low or into great Straits, and he helped me. 7 Now return unto thy rest or enjoy again thy Quiet, O my soul, for the Lord hath dealt bountifully with thee. 8 For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. 9 So that I will or shall walk before the Lord in the land of the living. 10 I believed or rely'd on the Goodness of God, therefore have I spoken or did I declare to others that I doubted not but God would deliver me, tho' I was then greatly afflicted. 11 Inasmuch that I said in my haste or Flight from Absalom, when I saw so many, whose Friendship and Duty I rely'd on, side with Absalom, all or the Generality of men are liars, or such as are not to be rely'd on. 12 What shall I render unto the Lord, for all his benefits towards me, particularly his Deliverance of me from my late so great Distress. 13 I will praise and thank the Lord in the most Solemn manner, and will invite my Friends together to rejoice with me, and to partake of my Sacrifices, and to take part of the cup (s) of Salvation or Deliverance as we call it, because when blessed and set apart, we are wont to commemorate the Blessings we have receiv'd; and thus I will call upon the name of the Lord. 14 I will pay my vows unto the Lord, now in the presence of all his people, namely the Vows which I made to him in my late Distress, if he would deliver me. 15 As he has done, and thereby shewn, that precious in the sight of the Lord, is the death of his saints *i. e. Good Men are so pre-*

(s) Consult Mr. Mede, p. 483. last Edition.

PARAPHRASE.

cious in God's esteem, that he will not deliver them up to the Will of their Enemies, or suffer 'em to be put to Death without most weighty Reasons. 16 O Lord, truly I am thy servant, I am thy servant, and the son of thy (t) handmaid: thou hast loosed my bonds or deliver'd me from all my Afflictions. 17 Therefore I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. 18 I will pay my vows unto the Lord, now in the presence of all his people: 19 In the courts of the Lords house, in the midst of thee, O Jerusalem. Praise ye the Lord.

P S A L. CXVII.

Being (u) Prophetical of the Preaching of the Gospel to all the World.

O Praise the Lord, all ye nations: praise him, all ye people. 2 For his merciful kindness in giving and promising a Saviour to all Mankind is great towards us all; and as the truth of the Lord endureth for ever, so we may be all assured He will make Good his said Promise. Therefore Praise ye, the Lord, All both Jews and Gentiles.

P S A L. CXVIII.

Probably compos'd by David, sometime after he had brought the Ark to Jerusalem, and containing in the latter part thereof a Prophecy of Christ under David his Type.

O Give thanks unto the Lord, for he is good: because his mercy endureth for ever. 2 Let Israel now say, that his mercy endureth for ever. 3 Let the house of Aaron now say, that his mercy endureth for ever. 4 Let them now that fear the Lord say, that his mercy endureth for ever. 5 I called upon the Lord in distress: the Lord answered me, and set me in a large (w) place. 6 The Lord is on my side, I will not fear: what can man do unto me? 7 The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me. 8 It is better to trust in the Lord, than to put confidence in man. 9 It is better to trust in the Lord, than to put confidence in princes. 10 All the neighbouring nations compassed me about, or combin'd to invade my Kingdom on every side: but in the name of the Lord will I destroy or have I destroy'd them. 11 They compassed me about, yea, they compassed me about: but in the name of the Lord I will destroy them. 12 They compassed me about like Swarms of bees for Number and Fury: but they are soon quenched or destroy'd, as is wont the fire of thorns: for in the name of the Lord I will destroy them. 13 Thou hast i. e. They all like One Man thrust sore at me or press'd hard upon

(t) Read my Paraphrase on Psal. 86. (u) See Rom. 15, 11. (w) See Paraphrase Psal. 18, 19.

PARAPHRASE.

me, that I might fall or be overthrown; but the Lord helped me. 14 The Lord is my strength and song, and is become my salvation. 15 The voice of rejoicing and salvation is in the tabernacles or *Dwellings* of the righteous, who are wont to sing there thus: the right hand of the Lord doth valiantly. 16 The right hand of the Lord is exalted: the right hand of the Lord doth valiantly. 17 I have great Reason to think that I shall not die by falling into my Enemies hands, but live, and declare the works of the Lord. 18 The Lord hath indeed chastened me sore, by permitting my Enemies sorely to afflict me, but he hath not given me over or into their Power so far as to let 'em put me to death. 19 No, instead of that, he has brought me to his Own house again, from which I was banish'd: therefore ye that have the charge of the Gates of the Sanctuary, now open to me the said gates of righteousness i. e. through which the Righteous enter into the Courts of the Lord to praise him: I will go in to them, and I will praise the Lord. 20 This I am now going thro' is the gate of the Lord, into or thro' which the righteous shall enter now with me into the Courts of the Lord; 21 There I will praise thee, for thou hast heard me, and art become my salvation. 22 The stone which the builders refused is become the head stone in the corner i. e. The person viz. David, whom our great Men and Rulers rejected as unfit for so high a Station, is now become Our King; and herein is a Figure of Christ, who in like manner shall be refused by (x) the Chief Priests and Elders, and then shall be exalted to be Lord over all the World. 23 This is the Lords doing, it is marvellous in our eyes. 24 This is the day which the Lord hath made Happy and Glorious by this marvellous Work: therefore we will rejoyce and be glad in it. 25 Save the King, now I beseech thee, O Lord: O Lord, I beseech thee, send now or continue the prosperity we now enjoy. 26 Let the Priests say, blessed be he viz. King David that cometh now into the House of the Lord in or to praise the name of the Lord: we Priests, whose Office it is to bless, accordingly do or have blessed you of the People here present as well as the King, out of our proper place in the house of the Lord, whither you are now come. 27 God is the Lord, who hath shewed us light, or special Favour in thus giving Us Deliverance from our Enemies and Peace: bind the Beast or Beasts which are to be the sacrifice at present with cords, even to the horns of the altar, in order to kill and sacrifice it by way of Thanksgiving. 28 Thou art my God, and I will praise thee; thou art my God, I will exalt thee. 29 O let all other Good men join with Me to give thanks unto the Lord, for he is good: for his mercy endureth for ever.

(x) Matth. 21, 42. Act. 4, 11. Eph. 2, 10.

PARAPHRASE.

P S A L. CXIX. (y)

Aleph or Part 1.

Blessed are the undefiled or *Upright* in the way *they ought to walk in, namely Those* who walk in the law of the Lord. 2 Blessed are they that keep his testimonies, and that seek him with the whole heart. 3 Even that do no iniquity: *they only are such as truly* walk in his ways. 4 *As* thou hast commanded us to keep thy precepts diligently: 5 *So O how do I desire most earnestly, that by thy Grace* my ways were or may continue to be directed to keep thy statutes! 6 Then shall I not be ashamed or disappointed of my Hopes especially at the day of Judgment, when I have respect unto all thy commandments, so as *Diligently to endeavour to keep them All.* 7 I will praise thee with uprightness of heart, when I shall or because I have learned thy righteous judgments *i. e. am Thoroughly sensible that thy Judgments or Commands are most Righteous.* 8 I will keep thy statutes: O forsake me not or *Then thou wilt not I am sure forsake me* utterly, *tho' thou mayst suffer Afflictions to befall Me in this* Life.

Beth or Part 2.

9 *Wherewith shall a man, even a young man, who is more liable to be drawn away by the strength of youthfull Lusts, yet be enabled to cleanse his way or lead an Holy Life? Why* by taking heed thereto *i. e. to live* according to thy word. 10 Accordingly with my whole heart have I sought thee or *studied thy Word:* O let me not, or *O therefore I trust I shall not* wander from thy commandments. 11 Thy word have I hid or laid up in my heart, that I might not sin against thee. 12 Blessed or Gracious art thou, O Lord: *therefore I trust thou wilt* teach or enable me to keep thy statutes. 13 *Especially since I not only endeavour Diligently to keep my self thy Statutes,*

(y) This Psalm is divided into as many Parts, as there are Letters in the Hebrew Alphabet; each Part containing eight Verses, and each of the said Verses beginning with that Letter which gives Name to the said Part. Thus the first eight Verses begin with *Aleph*, the next eight with *Beth* &c. Hence as it is sufficiently evident, that the Compiler of this Psalm must sometimes enjoy some Leisure and Quiet for such an Artificial Composition, so it is also evident from the express mention he frequently makes thereof, that notwithstanding He actually then lay under Afflictions. From both which Considerations put together it may Reasonably be concluded, that this Psalm was penn'd by David during Saul's persecution of Him, wherein he had some Quiet intervals, as between the Time that he first spar'd Saul's life, who resolved then to persecute him no more, and the Time that Saul broke that Resolution and renew'd his attempts to destroy him upon the Information of the Ziphites; and again between the Time that David gave Saul a second Instance of his Loyalty, by sparing his Life a second Time, and the Time he went to Gath; and again while David was at Gath, to which may refer his styling himself a Stranger on Earth, or in the Land where he then was, as he does more than Once in this Psalm.

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but also with my lips have I declared to others, that all the judgments of thy mouth are what they ought most Carefully to have Regard to. 14 I have rejoyced in the way of thy testimonies, as much as in all riches. 15 I will meditate in thy precepts, and have respect unto thy ways. 16 I will delight my self in thy statutes: I will not forget thy word.

Gimel or Part 3.

17 *I know thou wilt deal bountifully or graciously with thy servant as a Reward of my Piety, so that I may live being preserv'd by thee from my Enemies, and go on to keep thy word.* 18 Open thou more and more my eyes, that I may behold *i. e.* Make me more and more to understand wondrous things out of thy law *i. e.* the wonderfull Excellency of thy Law. 19 I am but as a stranger in a place, so short is my Life in the earth or such is my Wandring unsettled Condition: therefore hide not thy commandments from me *i. e.* I most earnestly desire to know and do thy Will, as being the only Way to procure me thy Favour here, and Eternal Happiness in the Life to come. 20 My soul breaketh for the longing that it hath unto *i. e.* most earnestly desires the Knowledge of and Obedience to thy judgments at all times. 21 And good Reason, for thou hast rebuked the proud or Disobedient to thee: cursed are they, which do err from thy commandments. 22 Remove from me that reproach and contempt which my Enemies would falsely cast upon me, for I have kept thy testimonies so as not to be guilty of any of those things, whereof they falsely accuse me. 23 Even Princes or the Great Men at Saul's Court and Rulers of the Kingdom did sit and speak against me: but thy servant did meditate in thy statutes. 24 Thy testimonies also are my delight, and my counsellors.

Daleth or Part 4.

25 My soul cleaveth unto the dust *i. e.* I am in great Distress: quicken thou me or deliver me from my said Distress according to thy word or Promise. 26 I have declared my ways or made known my Condition to thee in other former Cases of Distress, and thou heardst me: teach me thy statutes so as no Distress may be able to prevail on me to break them. 27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works. 28 My soul melteth for heaviness: strengthen thou me according unto thy word. 29 Remove from me particularly the way of lying *i. e.* give me grace never to use Falshood and Deceit, as my Enemies do against me; and so grant me to keep thy law graciously or of thy Grace. 30 I have chosen the way of truth: thy judgments have I laid before me. 31 I have stuck unto thy testimonies: O Lord, put me not *i. e.* I trust thou wilt not let me be put to shame by my Enemies.

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32 I will run or go on to keep the way of thy commandments, and to serve thee in an *Higher manner than now I can*, when thou shalt enlarge or make glad my heart by *Freeing me from my present Straits*.

He or Part 5.

33 Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end. 34 Give me understanding, and I shall keep thy law, yea, I shall observe it with my whole heart. 35 Make me to go in the path of thy commandments, for therein do I delight. 36 Incline my heart unto thy testimonies, and not to covetousness or any *Ambitious Desires which may tempt me to do Evil to compass 'em*. 37 Turn away mine eyes from beholding vanity *i. e. Give me Grace not to set such a Value upon any Transitory things whether Riches or Honour &c. as for the sake of them to Transgress thy Law*: and quicken thou me *i. e. give me Grace to go on with more and more Vigour in thy way*. 38 Stablish or make good thy word unto thy servant, who is devoted to thy fear. 39 Turn away my reproach *i. e. the Reproach which my Enemies lay upon me*, which I fear sometimes will have still worse Effects: for thy judgments are good *i. e. I know thou wilt do that which is Just and Good*. 40 Behold I have longed after thy precepts: quicken me in thy righteousness.

Vau or Part 6.

41 Let thy mercies come also unto me, O Lord; even thy salvation or *Deliverance of me out of my present Distress* according to thy word. 42 So shall I have wherewith to answer him that reproacheth me: for *that I trust in thy word which they call only a Vain Presumption in me*. 43 And take not the word of truth utterly out of my mouth *i. e. Do not so far leave me in my Distress, as to Dishearten me from asserting thy Truth and Faithfulness, which I am wont to oppose to all the Threats of my Enemies*: for I have hoped in thy judgments or *just Dealing with Me and them*. 44 So shall I go on to keep thy law continually, forever and ever. 45 And I will or *trust I shall walk at liberty, or be freed by thee from these Straits*, for I seek thy precepts. 46 I will, or am ready (as a Token of my *Sincere Piety*) to, speak of the *Excellency and justify the Obedience to thy testimonies also before kings or the Greatest Persons*, and will not be ashamed. 47 And I will delight my self in thy commandments which I have loved. 48 My hands also will I lift up unto *i. e. I will diligently and zealously go on to practise thy commandments which I have loved*: and I will meditate in thy statutes.

Zain or Part 7.

49 Remember the word or *Promise thou wast pleas'd to make unto thy servant, upon which thou hast caus'd me to hope*. 50 This is my

my comfort in my affliction: for *the Consideration of this* thy word has often quickened or reviv'd me in my great Sorrows. 51 The proud *i. e. my insulting Enemies* have had me greatly in derision: yet have I not declined from thy law. 52 I remembered thy judgments or Dealings with the Godly and Ungodly of old, O Lord, and thereby have comforted my self. 53 Horror hath indeed sometimes taken hold upon me, because of *my considering that* the Enemies I have to do with are wicked Men, that forsake thy law or will stick at nothing to compass their ends. 54 Yet I have made the Praises of thy statutes to have been the Subjects of my songs or Psalms, which I have compos'd in the house of my pilgrimage *i. e. at any place where I have had Opportunity during my being forced to Wander from one place to another for my Safety.* 55 I have remembered thy name O Lord, in the night, and have kept thy law. 56 This Comfort of Mind I have had even in my Troubles, because I kept thy precepts.

Cheth or Part 8.

57 Thou art my portion, O Lord, I have said, that I would keep thy words. 58 I entreated thy favour with my whole heart: be merciful unto me according to thy word. 59 I thought on my ways or past Life, and turned my feet *wherever I perceiv'd I had gon wrong,* unto thy testimonies. 60 I made haste, and delayed not to keep thy commandments. 61 The bands of the wicked, *that have beset me or join'd together against me,* have robbed or depriv'd me of All I had: but I have not forgotten thy law. 62 At midnight I will rise to give thanks unto thee: because of thy righteous judgments. 63 I am a companion of all them that fear thee, and of them that keep thy precepts. 64 The earth, O Lord, is full of thy mercy: *but there is nothing on the Earth I desire so much, as that thou wilt continue to teach me thy statutes.*

Teth or Part 9.

65 Thou hast often formerly dealt well with thy servant, O Lord, according unto thy word. 66 Go on to teach me *how good thy judgment is, and the knowledge thereof and a suitable Practise:* for I have believed thy commandments *to be the only true Way to Happiness.* 67 Before I was afflicted now, I must confess in some things I went astray; but now have I corrected my self therein, and have kept thy word. 68 Thou art good, and dost good, teach me thy statutes. 69 The proud have forged a lie or false Accusations against me: but I will keep thy precepts with my whole heart. 70 Their heart is as fat as grease *i. e. they live 'tis true in great Prosperity and Luxury,* but I envy them not, but much more delight in thy law. 71 It is good for me that I have been afflicted: that thereby I might be brought to learn or consider and practise Better thy statutes. 72 And accord-

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accordingly now the law of thy mouth is better unto me, than thousands of gold and silver.

Jod or Part 10.

73 Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. 74 They that fear thee, will be glad when they see me *delivered out of all these Troubles*, because I have hoped in thy word. 75 I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me *i. e. hast not thereby any ways acted contrary to thy Faithfulness, but rather so as to make it the more Illustrious, as in other respects, so particularly in reclaiming me thereby from my former Errors.* 76 Let, I pray thee, thy merciful kindness *continue to be* for my comfort, according to thy word unto thy servant. 77 Let thy tender mercies come unto me, that I may live: for thy Law is my delight. 78 Let the proud be ashamed, for they dealt perversely with me without a cause; but I will meditate in thy precepts. 79 Let those that fear thee, turn unto me, and those that have known thy testimonies. 80 Let my heart be found in thy statutes; that I be not ashamed.

Caph or Part 11.

81 My soul fainteth *with waiting so long* for thy salvation, but yet still I hope in thy word. 82 My eyes fail *with looking so long for the performance of thy word*, saying, When wilt thou comfort me *with the performance thereof?* 83 For *so long have I been in these Troubles*, that I am become shrivell'd up as to my Skin, like an empty leathern bottle that has hung a long while in the smoak: yet do I not forget thy statutes. 84 How *i. e. Not* many are the days left of thy servant? when wilt thou execute judgment on them that persecute me? 85 The proud have digged pits for me, which are not after thy law. 86 All thy commandments are faithful: they persecute me wrongfully; help thou me. 87 They had almost consumed me upon earth: but I forsook not thy precepts. 88 Quickened me after thy loving kindness, so shall I keep the testimony of thy mouth.

Lamed or Part 12.

89 For ever, O Lord, thy word is settled in heaven. 90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. 91 They continue this day according to thine ordinances: for all are thy servants *i. e. serve thee.* 92 Unless thy law *which stands as Fast as Heaven and Earth*, had been my delights in my Troubles, I should then have perished in mine affliction. 93 I will never forget thy precepts: for with them thou hast quickened me. 94 I am thine, save me: for I have sought thy precepts. 95 The wicked have waited for me to destroy me: but I will con-

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sider thy testimonies. 96 I have seen an end of all perfection i. e. The most perfect Human or Earthly things are but frail, and quickly come to an end; but thy commandment is exceeding broad i. e. The Satisfaction and Happiness that arises from keeping thy Commands shall never have an End.

Mem or Part 13.

97 O how love I thy law! it is my meditation all the day. 98 Thou through thy commandments hast made me wiser than mine enemies, in that by observing thy Commands I have defeated all their subtil Devices, and confounded them by Refusing to take Vengeance on 'em, when it was in my Power, and that because it was not consistent with my Duty to thy Commandments: for they are ever with me or in my Thoughts, so as I may not transgress 'em. 99 I have more or better understanding in thus managing all my Worldly affairs according to true spiritual Wisdom or the Rules of thy Law, than all other Understanding or Knowledge, which our Scribes and Elders, that are to be esteem'd as my Common teachers, are wont to boast of or be esteem'd for by the People: for thy testimonies are my meditation, so as to be the Rule of all my Actions. 100 I understand hereby more than the ancients or Judges and Rulers, because I make it my Chief Maxim, to keep thy precepts. 101 Therefore I have refrained my feet from every evil way: that I might keep thy word. 102 I have not departed from thy judgments: for thou hast taught me, that in so doing consists truly my Happiness. 103 Accordingly how sweet are thy words unto my taste! yea, sweeter than hony to my mouth. 104 For through thy precepts I get the truest understanding, even such as that therefore I hate every false way i. e. to do any Ill thing even for my Own Preservation.

Nun or Part 14.

105 Thy word is a lamp unto my feet, and a light unto my path i. e. the Rule whereby I guide my Life and Actions. 106 I have sworn, and I will perform it, that I will keep thy righteous judgments. 107 I am afflicted very much: quicken me, O Lord, according unto thy word. 108 Accept, I beseech thee, the free-will-offerings of my mouth viz. my Prayers which are all the Offerings I have in this my present Condition to offer thee, O Lord, and teach me thy judgments. 109 My soul is continually in my hand i. e. My life is still in Danger, yet do I not forget thy law by using any Unlawfull means to free myself from the said Danger. 110 The wicked have laid a snare for me: yet I erred not from thy precepts. 111 Thy testimonies have I taken or esteem'd as an heritage for ever i. e. as That which will be the means of my enjoying the Chiefest Good: for which reason they are the rejoycing of my heart. 112 I have

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have inclined or *set* my heart to perform thy statutes alway, even unto the end of *my* Life.

Samech or Part 15.

113 I hate vain or *any* evil thoughts: but thy law do I love. 114 Thou art my hiding-place, and my shield: I hope in thy word. 115 Depart from me, ye evil doers, *ye shall never prevail on me to join with you in your Wickedness*: for I will keep the commandments of my God. 116 Uphold me according unto thy word that I may live: and let me not be ashamed of my hope. 117 Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. 118 Thou hast troden down *as it were with thy feet i. e. often debas'd and reduced to the meanest Condition* all them that err from thy statutes: for their decett is falshood *i. e. all their crafty Tricks and wicked Contrivances at last deceive them*. 119 Thou puttest away all the wicked of the earth like dross: therefore I love thy testimonies. 120 My flesh trembleth for fear of *my* offending thee, and I am afraid of *suffering* thy judgments or the Punishments threatn'd in thy Law.

Ain or Part 16.

121 I have done judgment and justice: leave me not to mine oppressors. 122 Be surety or *security* for thy servant for *his* good or Protection against his Enemies: let not the proud oppress me. 123 Mine eyes fail for thy salvation, and for the word of thy righteousness. 124 Deal with thy servant, according unto thy mercy, and teach me thy statutes. 125 I am thy servant, give me understanding, that I may know thy testimonies. 126 It is time for thee, Lord, to work or *vindicate thy self against thy Enemies as well as mine*; for they have in effect made void or annull'd thy law, by having no Regard thereto. 127 Therefore or in Confidence thou wilt thus punish the Transgressors of thy Law, and reward the Observers thereof, I love thy commandments above gold, yea, above fine gold. 128 Therefore I esteem all thy precepts concerning all things to be right, and I hate every false way.

Pe or Part 17.

129 Thy testimonies are wonderful or *very Excellent*: therefore doth my soul keep them. 130 The entrance of thy words giveth light *i. e. Thy Word or Law is no sooner known, but it enlightens ones Mind with most usefull Knowledge*: it gives understanding to the simple or most unlearn'd, so far as to teach 'em how they may be Happy. 131 Therefore I opened my mouth and panted *i. e. most eagerly endeavour'd to get this Knowledge*: for I longed for the Understanding of thy commandments. 132 Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy

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name. 133 *Give me Grace to order my steps in thy word: and let not any iniquity have dominion over me.* 134 Deliver me from the oppression of man: so will I keep thy precepts. 135 Make thy face to shine upon thy servant: and teach me thy statutes. 136 Rivers of waters run down mine eyes: because they keep not thy law.

Tsaddi or Part 18.

137 Righteous art thou, O Lord, and upright are thy judgments. 138 Thy testimonies that thou hast commanded, are righteous, and very faithful. 139 My zeal *for thy Glory* hath consumed me *with Grief*, because mine enemies have forgotten thy words. 140 Thy word is very pure: therefore thy servant loveth it. 141 I am small and despised: yet do not I forget thy precepts. 142 Thy righteousness, is an everlasting righteousness, and thy law is the truth. 143 Trouble and anguish have taken hold on me: yet thy commandments are my delights. 144 The righteousness of thy testimonies is everlasting: give me understanding, and I shall live.

Koph or Part 19.

145 I cried with my whole heart, hear me, O Lord: I will keep thy statutes. 146 I cried unto thee, save me, and I shall keep thy testimonies. 147 I prevented the dawning of the morning, and cried: I hoped in thy word. 148 Mine eyes prevent the night watches, that I might meditate in thy word. 149 Hear my voice according unto thy loving kindness: O Lord, quicken me according to thy judgment. 150 They draw nigh that follow after mischief: they are far from thy law. 151 *My Comfort is that Thou art near, O Lord, to help me*, and all thy commandments are truth. 152 Concerning thy testimonies, I have known of old, that thou hast founded them for ever *i. e. that thy Word or Promises will be found ever True, or Never to fail those that rely on them.*

Resh or Part 20.

153 Consider mine affliction, and deliver me: for I do not forget thy law. 154 Plead my cause, and deliver me: quicken me according to thy word. 155 Salvation is far from the wicked *i. e. Sure I am that it is Far from thee to help the Wicked*; for they seek not thy statutes. 156 Great are thy tender mercies, O Lord: quicken me according to thy judgments. 157 Many are my persecutors, and mine enemies: yet do I not decline from thy testimonies. 158 I beheld the transgressors, and was grieved: because they kept not thy word. 159 Consider how I love thy precepts: quicken me, O Lord, according to thy loving kindness. 160 Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever.

Schin

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Schin or Part 21.

161 Princes have persecuted me without a cause: but my heart standeth in awe of thy word, *so as that I shall not attempt to avenge my self on 'em by any Sinfull means.* 162 I rejoyce at thy word, as one that findeth great spoil. 163 I hate and abhor lying: but thy law do I love. 164 Seven or Many times a day do I praise thee: because of thy righteous judgments. 165 Great peace *at least of Mind* have they which love thy law: and nothing shall offend them or *cause them to leave off following thy Law.* 166 Lord, I have hoped for thy salvation, and done thy commandments. 167 My soul hath kept thy testimonies: and I love them exceedingly. 168 I have kept thy precepts and thy testimonies: for all my ways are before thee.

Tau or Part 22.

169 Let my cry come near before thee, O Lord: give me understanding according to thy word. 170 Let my supplication come before thee: deliver me according to thy word. 171 My lips shall utter praise, when thou hast taught me thy statutes. 172 My tongue shall speak of thy word: for all thy commandments are righteousness. 173 Let thine hand help me: for I have chosen thy precepts. 174 I have longed for thy salvation, O Lord: and thy law is my delight. 175 Let my soul live, and it shall praise thee: and let thy judgments help me. 176 I have gone astray, or *been forced by my Enemies to wander from place to place, like a lost sheep: Be thou pleas'd, as a Carefull Shepherd does seek his lost Sheep and bring him safe home when he has found him, to act in like manner toward me thy servant, by going on to protect me from my Enemies, and to put me into the Right way for escaping all the Dangers I am expos'd to, and in thy good time by restoring me to my Liberty, and so to my Home, Rest and Safety:* for I do not forge tthy commandments.

PSAL. CXX.

A song of degrees, (z) *probably compos'd by David, when, on account of the False Accusations of Doeg and others, he was forced to flee his own Country, and stay for some time among the Kedarens.*

(z) No Certain account can be given, why *this* and the fourteen Psalms which follow, are called Songs of Degrees or Ascents. As for the Talmudical account thereof, viz. that they are so called from the fifteen Steps or Stairs up to the Temple on which they were wont to be sung, it is generally rejected now adays by the Learned. And it is judg'd more probable, that the said Title denotes, either the Elevation of the Voice in singing these Songs, or the Excellence of the Composure or Musick to which they were set, or the High Esteem they had of 'em, particularly because, tho' most of 'em were Compos'd afore, yet they were very fit for their Use at and after their Return from the Babylonish Captivity, which their Return might well be Styled their Ascent or Going up to their own Country.

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In my distrels I cried unto the Lord, and he heard me. 2 *I said, deliver my soul, O Lord, from lying lips, and from a deceitful tongue.* 3 *What shall be given unto thee? or what shall be done unto thee, thou false Wretch, that usest thy tongue thus falsely to accuse me?* 4 *Instead of turning at last to thy Advantage, thy False accusations shall prove thy utter Undoing, as if thou wast shot thro' with several sharp arrows sent from the hands of the mighty, or as if thy Body was burnt with coals of juniper i. e. With a strong Fire, and which will not cease till it has consum'd thee.* 5 *Wo is me, that I am thus forced by means of such false Accusations to sojourn long out of my own Country, that I am forced to dwell in the tents of Kedar or among the barbarous Arabs.* 6 *My soul hath long dwelt with him that hateth peace i. e. During my long stay here, I can't but continually think of the implacable Spirit of my Enemies, which will not suffer 'em to come to any Agreement with me.* 7 *For I am for making peace with 'em, but when I speak or make a Motion for Peace, they are for war, or continuing on their Enmity the more, thinking thereby that I begin to distrust my Cause, or Craftily seek some undue Advantage by a Treaty or Reconciliation.*

P S A L. CXXI.

A song of degrees, probably compos'd by David, during his Flight from Absalom.

I will lift up my eyes to or toward the hills or Mount Sion, where is the Ark of God, from whence or whom comes my help. 2 *For my chief help comes from the Lord, who made heaven and earth, and has chosen Mount Sion for his Dwelling place in a more special manner on Earth.* 3 *And methinks I hear one of his Angels or Ministers calling to me out of his Holy place, and saying, Fear not, he will not suffer thy foot to be moved i. e. Thee to be quite Overcome: he that keeps thee will not slumber.* 4 *Behold he that keeps the state of Israel from being Wholly subverted by this Rebellion, and therefore in a special manner keeps thee the Rightfull King, shall neither slumber nor sleep, whereas the strongest Forces of thy Enemies must some times sleep.* 5 *The Lord is thy keeper, the Lord is thy shade or Shelter on thy right hand, to shelter or protect thee against thy enemies, as he shelter'd your Forefathers with a Cloud when they went thro' the Wilderness.* 6 *So that altho' thou art forced to take up thy Quarters in the Open field, yet the sun shall not smite or hurt thee by day with its heat, nor the moon by the Cold and Moisture of the night.* 7 *The Lord shall preserve thee from all evil: he shall preserve thy soul.* 8 *The Lord shall preserve thy going out, and thy coming in, from this time forth and even for evermore.*

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P S A L. CXXII.

A song of degrees of David. (a)

I was glad when they said unto me then *in the Country, and a little before the approaching Feast*, let us go to *Jerusalem* into the house of the Lord, *there to celebrate the said Festival.* 2 Our feet shall stand within thy gates, O *Jerusalem i. e. Surely it is Our duty to go up to Jerusalem on the said account, and therefore we ought to do it Readily.* 3 For now *Jerusalem does not ly scatter'd as to its buildings as Formerly, but is built as a city that is compact together, and united in goodly order as we ought to be, and by which means it is also become stronger.* 4 Besides there is the *House of the Lord*, whither at the several Festivals and on other Solemn occasions, the tribes go up, the tribes of the people of the Lord unto the testimony or *Ark of the God of Israel*, before it to give thanks unto the name of the Lord, and thereby to testify their thanks to him, for the great Benefits he bestows upon 'em. 5 Also they go up from all parts of the Kingdom or out of all the Tribes to *Jerusalem*, on account of Justice as well as Religion: for there are set thrones of judgment: the thrones of the house of David i. e. *There sits the Supream Judicatory of the Kingdom, and there is the Royal Palace.* 6 Wherefore it is our Duty in a special manner to pray for the peace of *Jerusalem*: they shall prosper that love thee. 7 Peace be within thy walls, and prosperity within thy palaces. 8 For my brethren and companions sakes, I will now say or pray, Peace be within thee. 9 But especially because of the house of the Lord our God which is within thee, I will never cease to seek thy good, by all means and so by Prayer.

P S A L. CXXIII.

A song of degrees, probably made when *Jerusalem* was besieged by *Rabshakeh* &c.

Unto thee lift I up mine eyes, O thou that dwellest in the heavens. 2 Behold as the eyes of servants or slaves look or humbly submit unto the Punishment inflicted on 'em by the hand of their masters, and as the eyes of a maiden Slave look in the same Sense unto the hand of her mistress, none of 'em daring to murmur or resist or withdraw themselves from Punishment, but patiently to bear all the strokes laid upon 'em, till they see their Masters or Mistress of themselves withhold their hands from punishing 'em any more: so our eyes look unto

(a) The Talmudists tell us, that they were wont to sing the first Verse of this Psalm, as they went out of the Country toward *Jerusalem*, carrying their First-fruits to the House of the Lord, as the Law directs *Deut. 26. 2.* And when they enter'd within the Gates, they sang the second Verse. There probably they were met by some of the Citizens, who sang the Rest of the Psalm together with 'em, as they went toward the Temple. Of which Custom Mr. Selden treats *Lib. 3. de Synedr. Cap. 13.* See also Note (2) to *Psal. 120.*

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the hand of God, we humbly submitting our selves to his Correction, till he pleases to hold his hand from punishing us any longer; and thus we patiently wait on the Lord our God, until that he have mercy upon us in removing our present great Calamities. 3 Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. 4 Our soul is exceedingly filled with the scorn-
ing of those viz. *the Assyrians* that are at ease or live in Prosperity, and with the contempt of the said *Enemy*, whose Strength and Success hitherto has made him most exceeding proud.

P S A L. CXXIV.

A song of degrees of David, compos'd by him in respect of the Great Invasion of the Philistins mention'd 2 Sam. 5. 19. or in respect of the Ammonites and their Associates mention'd 2 Sam. 10. 6. &c.

If it had not been the Lord who was on our side, now may Israel say: 2 If it had not been the Lord who was on our side, when men rose up against us: 3 Then they had swallowed us up quick, when their wrath was kindled against us. 4 Then the *Enemy* like a Flood of waters had overwhelmed us, the stream or said Flood had gone over our soul or drown'd us. 5 Then the *Enemy* growing more and more proud, like waters that swell more and more, had gone over our soul. 6 Blessed be the Lord, who hath not given us as a prey to their teeth. 7 Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. 8 Our help is in the name of the Lord, who made heaven and earth.

P S A L. CXXV.

A song of degrees, being probably a pious Exhortation of Hezekiah to the People to trust in the Lord, when the Assyrians besieged and threaten'd to destroy Jerusalem.

They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. 2 As the mountains are round about Jerusalem, so the Providence or Angels of the Lord is round about his people, to defend 'em on all Sides as long as they continue Faithfull to him, from henceforth even for ever. 3 For the rod or Power of the wicked shall not rest upon or continue always to oppress the lot or Country of the righteous, lest the righteous, having their Patience quite tired out, should put forth their hands unto iniquity i. e. be tempted to lay aside their Pious Trust in God, and lay hold of any Means, tho' never so unjust, to obtain Deliverance. 4 Therefore be pleased to do good, O Lord, unto those that be good, and to them that are upright in their hearts, by delivering 'em from their present Miseries. 5 As for such as, instead of growing Better by our present Oppressions, turn aside from the Ways of Piety to their crooked ways of Impiety, the Lord shall lead them forth or deliver them up to due Punish-

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Punishment with the workers of iniquity their present Oppressors : but peace shall be upon or restor'd again to the Land of Israel.

PSAL. CXXVI.

A song of degrees generally thought to be composed by Ezra, when they return'd out of Babylon.

When the Lord turned again the captivity of Zion i. e. turn'd the heart of Cyrus the Persian Emperor and other his Successors so, as to give Liberty for the Jewish Captives to return to their Own Country, we were like them that dream i. e. We could scarce believe it, but were apt to think ourselves only in a Dream of so great an Happiness.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. 3 And most True it is, that in bringing about this our Deliverance from Captivity, when there appeared so little Signs of It afore, the Lord hath done great things for us: whereof we are glad. 4 Be pleas'd to go on to turn again the Rest of our captivity i. e. to move the Hearts of our Brethren, that yet choose to remain in Babylon, for to change their Minds, and to choose rather to return to their Own Country, to which their Return would be as Advantageous, as the streams of Water are to dry land in the south. 5 This shall be a means to make good that Proverb, They that sow in tears, shall reap in joy: for thereby the yet small Number, that are return'd to plant themselves here, and have laid the Foundation of the Temple &c. not without great Grief occasion'd by the Opposition they meet with in the said Work from their Enemies, might be so much increased as by God's blessing to be able to perfect the Building of the Temple and of Jerusalem, notwithstanding all the Opposition of their Enemies, and thereupon to Rejoice. 6 Just as he or the Husband-man goeth forth to sow and weepeth often on some account or other, as Bad Weather for sowing &c. at the time of his bearing his little and therefore on account of Scarcity precious or dear seed out into the field to sow it, shall doubtless or generally does at Harvest come again with rejoicing, on account of bringing his sheaves with him i. e. having a Plentifull Crop.

PSAL. CXXVII.

A song of degrees and probably of Solomon.

Except the Lord build i. e. bless them that build the house, they labour in vain that build it: except the Lord keep i. e. bless them that keep the city, the watchman waketh but in vain. 2 It is vain for you to rise up early, to sit up late, and so to eat the bread of sorrows or to think to maintain yourselves by your Own great and painful Care, unless God's Blessing goes along with your Care: for so viz. by blessing their honest Endeavours he giveth his Faithfull and there-

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fore beloved *Servants* *Very* often great *Plenty*, without any such hardship of *Labour* as makes 'em deny themselves due time for sleep. 3 Lo, another Instance of the *Vanity* of thinking *We* can do any thing without *God's Blessing* is this, viz. that children are an heritage of the Lord i.e. are given by him only to such *Parents* as he pleases, for to inherit their *Estates*, and the fruit of the womb is to be esteem'd his reward. 4 His *Reward* I say, because as arrows are a *Means* to keep off an *Assailant* or *Enemy*, in the hand of a mighty man when assaulted, so are children of the youth i.e. So *Children* that are in the *Vigour* of their *Youth* are a *Special Means* of *Defence* to a *Man* in his *Old age*. 5 Happy is the man that hath his *House* like a *Champions* quiver full of *Arrows*, full of them: they shall not be ashamed or afraid, but they shall speak with or *Courageously* encounter the enemies in or at the gate of their *Own house* or *City*, when assaulted by *Enemies*, or shall *Courageously* answer any *Accusation* brought against their *Father* in any *Court* of *Judicature*.

P S A L. CXXVIII.

A song of degrees.

Blessed is every one that feareth the Lord: that walketh in his ways. 2 For thou shalt eat or reap the *Fruits* of the labour of thine hands: happy shalt thou be, and it shall be well with thee. 3 Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table. 4 Behold, that thus shall the man be blessed that feareth the Lord. 5 The Lord shall bless thee out of his *Tabernacle* or *Mount Zion*, if thou duly attendest his *Publick* and more *Solemn Service* there: and thou shalt thus be most likely to see the good of *Jerusalem* all the days of thy life. 6 Yea, thou shalt see thy childrens children, and peace upon *Israel*.

P S A L. CXXIX.

A song of degrees.

Many a time have they afflicted me from my youth, may *Israel* now say: 2 Many a time have they afflicted me from my youth: yet they have not prevailed against me so far as quite to destroy me, as they aim'd to do. 3 They have often used me *Very Cruelly*, scourging me so, as if the plowers plowed upon my back, and there they had made long furrows, so deep and long were the *Wounds* made on my *Back* by the *Scourging* I underwent. 4 But the Lord is righteous; and at last he hath cut asunder the cords of the wicked i.e. deliver'd me from their *Power*, who were wont to ty me with *Cords* while they thus cruelly *Scourg'd* me. 5 Let them all that remain be confounded and turned back or defeated, that hate *Zion*. 6 Let them be as the grass upon the house-tops, which withereth afore it groweth up: 7 Wherewith the mower filleth not his hand; nor he

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he that bindeth sheaves, his bosom. 8 Neither do they which go by, say upon any such account, what they are wont to say to Mowers and Sheave-binders viz. The blessing of the Lord be upon you : we bless you in the name of the Lord : *That is in short from v. 6. Let all their Hopes be disappointed, and Themselves come to Nothing, nor let Any one so much as wish 'em Prosperity.*

P S A L. CXXX.

A song of degrees, probably compos'd by David. (b)

Out of the depths or deepest Troubles or Sins have I cried unto thee, O Lord. 2 Lord, hear my voice : let thine ears be attentive to the voice of my supplications. 3 If thou, Lord, shouldst mark iniquities so as to enter into strict Judgment : O Lord, who shall stand or be Uncondemn'd. 4 But there is forgiveness with thee upon Repentance, that by this means thou mayst be feared i. e. mayst induce and encourage Men to have a Religious Fear of Thee, which otherwise would be in Vain. 5 Therefore I wait for the Lord to help and deliver me ; my soul doth wait, and in his word do I hope. 6 My soul waiteth for the Lord, more than they viz. the Priests that watch in the Sanctuary for the morning or Break of day : I say, more than they that watch for the morning, the said Priests being not more forward than I am, to offer up their morning Sacrifice to the Lord. 7 Let Israel hope in the Lord : for with the Lord there is mercy, and with him is plenteous redemption i. e. He has many more Ways than we can think of, to rescue out of Distress those that trust in him. 8 And he shall redeem or rescue Israel from all the Afflictions he may think fit for a time to lay upon him for his iniquities.

P S A L. CXXXI.

A song of degrees of David, wherein he clears himself before God of his Aspiring to the Kingdom, Wherewith his Enemies falsely accused him to Saul.

Lord, my heart is not haughty, nor mine eyes lofty, so as to aspire to the Kingdom during the life of Saul, or to seek his Death for to make Way for my Coming to the Throne, as Thou knowest : so far am I from this, that to avoid the Better any Suspicion thereof, neither do I exercise my self in great matters, or in things too high for me

(b) 'Tis generally thought this Psalm was composed by David, after he had plung'd himself into a very deep Guilt by his Sin with Bathsheba, and on this account it seems reckon'd One of the Seven Penitential Psalms. But as Bishop Patrick observes, there is Nothing herein, but what may very Well be refer'd to his Persecution by Saul, which had now reduced him to so low a Condition, that his Heart began to sink under it ; and this seems to be the more confirm'd by the following Psalm, wherein David declares before God, that he was as innocent as a Child in respect of aspiring to the Throne, wherewith he was falsely accused by his Enemies in Saul's Court.

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i. e. I have been very Cautious not to concern my self in any State-affairs, but what belong'd to the Place or Office I was put in by Saul. 2 Surely on the contrary I have behaved my self all along in a manner level or equal to my Place or Circumstances, and have quieted my self or resolved to acquiesce in the present State of things, Committing my self to thy good Providence, (till thou shalt see fit to make Good thy Promise to me, by making Way thy self for my Advancement to the Throne) just as a child that is newly weaned of his mother does depend on the Care of his Mother to sustain him some other way than by Suckling him according to his Natural desire: my soul is even so Content to Silence or Suppress any Natural Desires that may arise in me, either of Liberty or Dominion, as a weaned child thereby do's thwart his Natural desires to be still Suckled. 3 And let all the People of Israel hope in the Lord in the like pious manner, from henceforth and for ever.

P S A L. CXXXII.

A song of degrees, probably compos'd by Solomon, to be used at the Bringing of the Ark into the most Holy place of the Temple, as its Resting place v. 8. and consequently at the Dedication of the Temple, when 'tis Certain he used in his Prayer on that Occasion some part of this Psalm viz v. 8, 9, 10.

Lord, let it appear that thou dost still remember the Piety of my Father David, and particularly the pious Humility and Confidence in thee which he shewed in all his afflictions rather than he would by any Unlawfull means advance himself to the Throne, which thou hadst promised to set him upon. 2 Let it, O Lord, especially appear that thou dost remember, how, when thou hadst Once advanced him to the Kingdom over all Israel, his Principal Care was to provide a settled place for thy most Publick and Solemn Worship, and for thy Ark; for hereupon he sware unto the Lord, and vowed unto the mighty God of Jacob. 3 Surely, I will not come into the tabernacle of my house i. e. my new built Royal Palace, nor there go up into my bed: 4 I will not give sleep to mine eyes, or slumber to mine eye-lids, 5 Until I find out a Convenient place for the Ark of the Lord, for to set up a Tabernacle to be an habitation for the mighty God of Jacob. 6 Lo, we i. e. David &c. often heard 'em talk of it viz of the Ark, whilst he dwelt with his Father at Ephratah or Bethlehem; and when David was come to be King, and resolv'd to remove the Ark to Mount Sion, we found it in the fields of the wood or at (c) Kirjath-

(c) Kirjath-jearim does signify the City of the Woods, and therefore may well be here denoted by the Fields of the Wood, it being put in short for the Fields of the City of the Woods or of Kirjath-jearim; and it is not unlikely that the Ark might not be placed in the City or Town itself, but a little without it in the adjoining Field under some Tent or Tabernacle.

jearim.

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jearam. 7 We will go into his tabernacles: we will worship at his footstool. 8 *And as likely David order'd the same to be Sung, when he brought the Ark into the Tabernacle, so it is now Very proper to sing again on removing the Ark out of the Tabernacle into the Temple this short Song:* Be pleased to arise, O Lord, or to cause thy Divine Glory, which is wont to appear where the Ark is, to arise and translate it self unto the Temple, into the Place there provided for thy Ark to rest or be settled in; Be thou pleased thus to cause thy Visible Glory to arise, and to accompany the ark, which is the Symbol of thy strength or Powerfull presence among us, and which we are now about to remove from the Tabernacle built by my Father David into the Temple built by me. 9 Let thy priests not only be Always Inwardly righteous, but on this solemn Occasion be clothed with their sacred Priests Garments, which are Outward Emblems of the righteousness that ought to be in them; and let thy saints or People now attending this Solemnity shout for joy. 10 For thy servant Davids sake, turn not away the face *i. e.* deny not this the present Petition of Me thy anointed or the present Successor of David, nor any other Petition that shall be made to thee, agreeable to thy Will, by me or any of my Successors. 11 This I the more trust the Lord will do, because the Lord hath sworn in truth unto David, *forasmuch as having so Sworn, I am sure* he will not turn from it, that Of the fruit of thy body will I set upon thy throne after thy Decease. 12 And if thy children will keep my covenant and my testimony, that I shall teach them; their children also shall sit upon thy throne for evermore. 13 For the Lord hath chosen Zion: he hath desired it for his habitation. 14 This is my rest for ever: here will I dwell, for I have desired it. 15 I will abundantly bless her provision: I will satisfy her poor with bread. 16 I will also clothe her priests with salvation *i. e.* defend them and give them Cause to be continually giving me Thanks for the Blessings I bestow upon my People, and her saints *i. e.* my Pious Worshipers shall shout aloud for Joy. 17 There *viz.* in Zion will I make the horn of David to bud *i. e.* the Regal Power and Majesty of David to appear afresh in his Royal Successors. I have ordained a lamp for *i. e.* some of his Seed to succeed in the Throne, and so to keep up the Light and Glory of mine anointed David. 18 His or his Successors enemies will I clothe with shame: but upon himself *i. e.* The Successors of his Own Posterity shall his crown flourish.

P S A L. CXXXIII.

A song of degrees of David, probably composed upon all the Tribes of Israel uniting together to bring back David to his Throne, from which Absalom had driven him.

Behold, how good and how pleasant it is, for brethren to dwell together

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together in unity. 2 It is like the precious and most fragrant and refreshing ointment pour'd upon the head, and that ran down upon the beard, even Aarons beard when he was consecrated Highpriest, and that went down to the skirts or rather Collar of his garments, where he bore the (d) Names of all the Tribes of Israel. 3 Unity is as refreshing as the dew of heaven is to the Top of Mount (dd) Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing i. e. God will always bless such as promote Unity, even with life or Happiness for evermore.

P S A L. CXXXIV.

A song of degrees, probably Sung by One or More of the Levites, at Shutting up the Gates of the Temple.

Behold, bless ye the Lord, all ye servants of the Lord, which by night stand to keep Watch in the house of the Lord. 2 Be careful to lift up your hands or to spend the time as much as you can in Devotion, whilst ye thus watch in the sanctuary. 3 The Lord that made heaven and earth, bless or will bless thee for so doing out of his Tabernacle or Temple on Zion.

P S A L. CXXXV.

Thought to be Sung by the Levites at the opening of the Temple Gates.

Praise ye the Lord, praise ye the name of the Lord, praise him O ye servants of the Lord. 2 Ye that stand in the house of the Lord, in the courts of the house of our God. 3 Praise ye the Lord, for the Lord is good: sing praises unto his name, for it is pleasant. 4 For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure. 5 For I know that the Lord is great, and that our Lord is above all gods. 6 Whatsoever the Lord pleased, that did he in heaven and in earth, in the seas, and all deep places. 7 He causeth the vapours to ascend from the ends of the earth, he maketh lightning for to accompany often the rain: he bringeth the wind out of Unknown places, and that with such Violence and Continuance as if he had somewhere his treasures for to keep 'em in Store. 8 Who smote the first-born of Egypt, both of man and beast. 9 Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants. 10 Who smote great nations, and slew mighty kings: 11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan: 12 And gave their land for an heritage, an heritage unto Israel his people. 13 Thy name, O

(d) Namely engraven on the two Onyx-stones that were on the Shoulders of the Ephod, as Exod 28. 9-12. (dd) Mr. Maundrel in his Journey to Jerusalem under Monday March 22, says, that He and his Companions lying one night not far from Mount Hermon, were sufficiently instructed by Experience, What the holy Psalmist means by the Dew of Hermon, their Tents being as Wet with it, as if it had rain'd all night.

Lord,

PARAPHRASE.

Lord, endureth for ever, and thy memorial, O Lord, throughout all generations. 14 For the Lord will *indeed* judge or *punish* his people, *when they offend him*, and *on their Repentance* he will *act as if he did* repent himself concerning *what he had done* to his servants. *For all our Punishments and Deliverances are to be attributed to our God Only, and not to any Power the Idols of the Heathen have.* 15 For the idols of the heathen are silver and gold, the work of mens hands. 16 They have mouths, but they speak not; eyes have they, but they see not. 17 They have ears, but they hear not; neither is there any breath in their mouths. 18 They that make them are like unto them: so is every one that trusteth in them. 19 *Therefore* bless the Lord, O house of Israel: bless the Lord, O house of Aaron. 20 Bless the Lord, O house of Levi; ye that fear the Lord, bless the Lord. 21 Blessed be the Lord out of *the Mouths of his Servants that come to worship him at Zion, even the Lord which dwelleth in his Tabernacle or Temple on Mount Sion at Jerusalem.* Praise ye the Lord.

PSALM CXXXVI.

Thought to be usually Sung on the Great Festivals: It has no need of Explanation.

O give thanks unto the Lord, for he is good: for his mercy endureth for ever. 2 O give thanks unto the God of gods: for his mercy endureth for ever. 3 O give thanks to the Lord of lords: for his mercy endureth for ever. 4 To him who alone doth great wonders: for his mercy endureth for ever. 5 To him that by wisdom made the heavens: for his mercy endureth for ever. 6 To him that stretched out the earth above the waters: for his mercy endureth for ever. 7 To him that made great lights: for his mercy endureth for ever. 8 The sun to rule by day: for his mercy endureth for ever. 9 The moon and stars to rule by night: for his mercy endureth for ever. 10 To him that smote Egypt in their first born: for his mercy endureth for ever. 11 And brought out Israel from among them: for his mercy endureth for ever. 12 With a strong hand, and with a stretched out arm: for his mercy endureth for ever. 13 To him which divided the Red sea into parts: for his mercy endureth for ever. 14 And made Israel to pass through the midst of it: for his mercy endureth for ever. 15 But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. 16 To him which led his people through the wilderness: for his mercy endureth for ever. 17 To him which smote great kings: for his mercy endureth for ever. 18 And slew famous kings: for his mercy endureth for ever. 19 Sihon king of the Amorites: for his mercy endureth for ever. 20 And Og the
king

PARAPHRASE.

king of Babylon: for his mercy endureth for ever. 21 And gave their land for an heritage: for his mercy endureth for ever. 22 Even an heritage unto Israel his servant: for his mercy endureth for ever. 23 Who remembered us in our low estate: for his mercy endureth for ever. 24 And hath redeemed us from our enemies: for his mercy endureth for ever. 25 Who giveth food to all flesh: for his mercy endureth for ever. 26 O give thanks unto the God of heaven: for his mercy endureth for ever.

P S A L. CXXXVII.

Evidently composed by some Jewish Captive in Babylon.

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. 2 We hanged our harps, *which we brought along with us, on the willows, in the midst thereof or that were along the Rivers sides, as judging it Improper to make use of 'em there, as things at least then stood with us.* 3 For there they that carried us away captive, required of us to sing or play a song; and they that had wasted us *and our Country*, required of us to make them some mirth, saying, Sing or play us one of the songs that were wont to be used in the Service of the Temple on Mount Zion. 4 To which we answer'd, How shall we sing the Lords song *i. e. any Song composed for God's Service, and not for Pastime and Sport*, in a strange land wherein as Captives we are full of Sorrow, and so wholly indisposed for Singing; 5 No, said I within my self, if I forget thee *i. e. thy present ruinous Condition*, O Jerusalem, so as to gratify their desires by profaning thy Musick and Songs, let my right hand forget her cunning or skill to play upon the Harp. 6 If I do not remember thee so as not to gratify them as I said afore, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy *i. e. if I ever play on the Harp or Sing again, till I begin to see Jerusalem restor'd.* 7 Which happy day I hope will come, when thou wilt remember, O Lord, the children of Edom, in the said happy day of the Restoration of Jerusalem, so as to call them to account, who instead of pitying Jerusalem as became Kind neighbours, encourag'd the Babylonians to destroy it and said, rase it, rase it, even to the foundation thereof. 8 Likewise O daughter of Babylon, who art to be destroyed: happy shall he be *i. e. He shall be praised and thought to have done Worthily*, that rewardeth thee, as thou hast served us. 9 Happy shall he be that taketh and dasheth thy little ones against the stones.

P S A L. CXXXVIII.

A psalm of David, wherein he praises God for advancing him to the Throne, and prays for his Support therein.

I will praise thee with my whole heart, before the gods *i. e. The Great men of my Kingdom as well as the Angels* will I sing praise un-

PARAPHRASE.

to thee. 2 I will worship *in thy Courts with my Face* towards thy holy temple or *Tabernacle*, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified *thy self in making Good thy word or Promise to me*, above all thy name or more than in respect of *thy other Attributes*. 3 In the day when I cried, thou answeredst me: and strengthenedst me with strength in my soul *i. e. with a courageous Faith and Hope in thee*. 4 All the neighbouring kings of the earth shall praise thee, O Lord, as a *Faithfull God*, when they hear how wonderfully thou hast made good unto me the words of thy mouth in promising to advance me to the Kingdom. 5 Yea, they shall sing in the ways of the Lord *i. e. The good people of Israel, who have been bred up in the Knowledge of the True God and his Religion, shall praise him Greatly on the aforesaid Account*; for this is a *New Instance* that great is the glory of the Lord. 6 Though the Lord be high, yet hath he respect unto the lowly *i. e. such as behave themselves Humbly toward him in all Circumstances, as I have done*; but the proud he knoweth afar off *i. e. he regards not such as behave themselves Disobediently and Obstinate toward him, as did Saul*. 7 Thy Goodness to me has been so Great in what thou hast Already done for me, that Though I should any time hereafter walk in the mids of trouble, yet I shall humbly trust that thou wilt revive me; and that thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. 8 I trust the Lord will perfect that which concerneth me *i. e. all his Gracious Intentions towards me: not for my Merits, but for that thy mercy, O Lord, endureth for ever, and so as it was the Chief Motive to induce thee to do what thou hast Already done, I trust it will be still a powerfull Motive to forsake not but defend and preserve me as King, since I became so by the works of thine own hands i. e. thy Good Will and Providence*.

P S A L. CXXXIX.

To the chief musician, A psalm of David, probably compos'd by him, while he lay under the Imputation of having Ill designs against Saul.

O Lord, whereas I am accused of Treasonable Crimes, I appeal to thee for my entire Innocence therein, as the Best Proof thereof which I can use: for thou hast searched me, and known me. 2 Thou knowest my down-sitting, and mine up-rising, thou understandest my thought afar off. 3 Thou compasseth my path, and my lying down, and art acquainted with all my ways. 4 For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. 5 Thou hast beset me behind and before *i. e. Thou art always about me so as Nothing I do, or speak or think can escape thy Knowledge*, and laid thine hand upon me *i. e. I am wholly in thy Power so as I can no*

* O

ways

PARAPHRASE.

ways escape thy Punishment if Guilty of the Crimes laid to my Charge.
 6 Such *thy infinite* knowledge is too wonderful for me *to comprehend* or *hide any thing from*. It is *so high or Surpassing all Human thoughts*, I cannot attain to the *Conceiving of it aright*. 7 Therefore whither shall I go from thy spirit? or whither shall I flee from thy presence?
 8 If I ascend up into heaven, thou art there: if I make my bed in hell *i. e. go down and ly in the lowest depth of the Earth*, behold, thou art there. 9 If I take the wings of the morning *i. e. If I could move as Swiftly as the Light of the Rising Sun*, and in an instant fly hence, and dwell in the uttermost parts of the sea: 10 Even there shall thy hand lead me, and thy right hand shall hold me. 11 If I say, Surely the darkness shall cover me: even the night shall be light about me. 12 Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. 13 For thou hast possessed my reins: *or Heart*, and *so art privy to every Thought thereof*: thou hast covered me *in those Skins wherein I was inclosed* in my mothers womb. 14 I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works *in thy Formation of Me*, and that my soul knoweth right well. 15 My substance was not hid from thee, when I was made in secret; and curiously wrought *as the finest Needle-work or Embroidery in the Womb which is as dark as the lowest parts of the earth*. 16 Yet thine eyes did *there* see my substance yet being imperfect, and as if in thy book all my members were written or noted down *Aforehand*, that None of 'em might be forgotten to be form'd, and to direct How they were to be form'd, so not one of 'em was omitted or not form'd Right, but All as with the greatest Care, which in continuance or due time were fashioned, when as yet or at first there was none of them. 17 How precious or gracious also are thy thoughts or Providence unto me, O God, ever since I have been born? how great is the sum of them *i. e. of the several Instances of thy good Providence over me*? 18 If I should count them, they are more in number than the sand: Tho' I should spend a whole day in counting them, yet after the nights Rest when I awake, I am or shall be still with thee *i. e. still have work left me to go on with the said Account*. 19 On this Consideration of thy good Providence over me hitherto, I trust the more that Surely thou wilt slay the wicked that seek my Life, O God: ye had Best to depart from me therefore, and let me Alone, ye bloody men. 20 For they speak against thee as well as me wickedly, and thine enemies take thy name in vain *i. e. make a shew of Religion only the Better to carry on their wicked Designs*, and stick not to call Thee to witness the Truth of their False Calumnies against me. 21 Do not I hate them, O Lord, that hate thee? and
 am

PARAPHRASE.

am not I grieved with those that rise up against thee. 22 *Thou knowest that on that account only, I hate them with perfect hatred: I count them mine enemies.* 23 Search me, O God, and know my heart: try me, and know my thoughts. 24 And see if there be any wicked way in me *i.e. if I have any other ground of Enmity against them but that mention'd (v. 21, 22.), or if I am guilty of designing any Evil to them, only because they have done so much to me;* and lead me in the way everlasting *i.e. give me Grace to repent of and renounce any such ill Designs or Enmity against 'em, and to direct all my Designs and Actions according to the Rules of thy Law, which is the Only way to Everlasting Happiness.*

P S A L. CXL.

To the chief musician, A psalm of David, compos'd when he was persecuted by Saul, who was instigated thereto by Doeg and the Ziphites.

Deliver me, O Lord, from the evil man *viz. Doeg who aims at my Destruction;* preserve me from the violent man *viz. Saul who endeavours by Violence to seize and destroy me, tho' I never did him any Hurt or design'd any.* 2 Which nevertheless against me imagine mischiefs in their heart; continually are they gathered together for war *i.e. to seize me with armed Forces.* 3 They have sharpened their tongues like a serpent; adders poison is under their lips *i.e. By their false Accusations, as by so much Poison, they have endeavour'd to destroy me.* Selah. 4 Keep me, O Lord, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings. 5 The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grins for me. Selah. 6 I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord. 7 O God the Lord, the strength of my salvation; thou hast covered my head in the day of battle *i.e. thou dost protect me when I fought with Goliath, and enabled me to overcome him.* 8 Grant not, O Lord, the desires of the wicked, further not his wicked device, lest they exalt themselves. Selah. 9 As for the head of those that compass me about, let the mischief of their own lying lips design'd against me cover or fall upon them. 10 Let their Calumnies which may well be compared to burning coals fall upon them, let them be cast into the fire or Destruction which they design'd for me; into deep pits, that they rise not up again. 11 Let not an evil speaker be established or prosper by his Lies and false Accusations in the earth: evil shall hunt or follow one after the other upon the violent man to overthrow him. 12 I know that the Lord will maintain the cause of the afflicted, and the right of the poor. 13 Surely the righteous shall give thanks unto
* O 2 thy

PARAPHRASE.

thy name for their Deliverance, and the upright shall dwell in thy presence i. e. continue in thy Favour and under thy Care and Protection, when False and Violent men shall be destroy'd.

P S A L. CXLI.

A psalm of David, wherein he prays to God to enable him to bear Saul's persecution of him so Patiently, as that he may not be provok'd to speak Irreverently of Saul, much less to do him any Mischief.

Lord, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee. 2 Let my prayer, which is all I can offer thee in this my Wandring Condition in the Wilderness, be set forth before or acceptable to thee as incense; and the lifting up of my hands, as the evening sacrifice, thy Acceptance whereof thou didst openly testify by sending Fire from Heaven (e) to consume or burn it. 3 Give me grace to set a watch, O Lord, before my mouth, to keep the door of my lips, that I may never use any Undecent Expression toward Saul, tho' unjustly persecuted by him. 4 * Let not my heart incline to any evil thing or design against him, to practise any wicked works against him with the help of other men that are ready to work iniquity: and let me not eat of their dainties i. e. give me Grace not to join with or make use of any such, tho' never so much invited thereto by the specious shew of Freeing myself of these Troubles, and advancing my self to an Happy State. 5 Let the righteous rather smite or severely rebuke me, for it shall be a real kindness and esteem'd so by me; and let him reprove me if he perceives any Inclination in me to use any Evil means; It shall be, as acceptable or usefull to Me, as an excellent oyl, which shall not break but refresh my head: for yet my prayer also shall be my chief Means or what I most rely on to obtain help by from thee in their calamities i. e. in the Calamities they bring upon me; and to this end I particularly pray that I may have Grace to continue not to use any Ill means for my Deliverance. 6 Of my Refusing so to do, I have given them already an Instance, for when their Judges or Great men were left on the sides of the Rock, while Saul went into an Hole of It, they heard my Words that they had No Reviling in 'em, for on the contrary they were sweet i. e. such as express'd the greatest Mildness and Duty to Saul. 7 Nevertheless our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth i. e. I and my small Party are still harass'd by them, who would cut us to pieces and let us rot on the Earth, scatter'd up and down here and there, if they could seize us. 8 But my eyes are unto thee, O God the Lord: in thee is my trust, leave not my soul destitute. 9 Keep me from the snare which they have laid for me, and the grins of the workers of iniquity.

(e) See Levit. 9. 24, and 1 Kings 18. 36---38.

PARAPHRASE.

10 Let the wicked fall into their own nets, whilst that I withal
i. e. with all my Party escape.

P S A L. CXLII.

(f) Maschil of David; a prayer when he was in the cave.

I Cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. 2 I poured out my complaint before him; I shewed before him my trouble. 3 When my spirit was overwhelmed within me, then thou knewest my path *i. e. a Way for my Escape; tho' by the Intelligence they had from my Enemies, even in the way wherein I walk'd i. e. in the Passages I went to make my Escape by, now have they privily laid a Inare or Ambush for me.* 4 I look'd on my right hand and beheld, or look, O my Soul, on my Right hand and behold *i. e. See if thou canst spy any Hope of Relief from thy Best and most Powerful Friends: but there was no man that would know me or durst to Own me as his Friend: refuge fail'd me, no man cared or durst shew that he cared for my soul.* 5 I cried unto thee, O Lord, I said Thou art my refuge, and my portion in the land of the living. 6 Attend unto my cry, for I am brought very low: deliver me from my persecutors, for they are stronger than I. 7 Bring my soul out of *this Cave wherein I am forced to hide or shut myself up as in a prison, and restore me to Liberty and Safety, that I may praise thy name for the same: Then the righteous shall compass me about i. e. come to me from all Parts and join with me in praising thee, as I trust they will have Occasion actually to do, for thou shalt I hope continue to deal bountifully or Graciously with me.*

P S A L. CXLIII.

A psalm of David, *probably made when Absalom his son persecuted him.*

Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. 2 And enter not *strictly* into judgment with thy servant: for in thy sight or at *thy Tribunal* shall no man living be justified according to *strict Justice or the Rigour of the Law, much less so great a Sinner as I acknowledge my self to be, especially on account of that Great complicated Sin of Mine (in respect of Bathsheba) which has chiefly brought this great Distress upon me.* 3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: *i. e. reduced me to a very low Condition: he has made me to dwell in darkness i. e. to seek for safety in Holes and Obscure places in the Wilderness, as those that have been long dead i. e. as if I was buried Alive without any hope of a Resurrection.* 4 Therefore is my spirit overwhelmed within me:

(f) See the Title of Psalm 32.

my

PARAPHRASE.

my heart within me is desolate. 5 To remedy which, I remember the days of old, I meditate on all thy works: I muse on the work of thy hands *i. e. of all the remarkable Instances of thy Special Providence and Protection of me.* 6 Hereupon I am encourag'd to stretch forth my hands unto thee in Prayer, for Help at present: my soul thirsts after or as earnestly desires and as much wants now Help of thee, as a thirsty land or parch ground gasps after and wants Rain. Selah. 7 Hear me speedily, O Lord, my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. 8 Tho' this Night things be Very bad with me, yet I hope thou wilt cause me to hear some Good News as an Instance of thy loving kindness to me in the morning, for in thee do I trust: cause me to know the way wherein I should walk, *i. e. direct me what Course I had best take for my Safety,* for I lift up my soul unto thee. 9 Deliver me, O Lord, from mine enemies: I flee unto thee to hide or protect me. 10 And in order hereto Teach or give me Grace to do thy will, for thou art my God: let thy good spirit lead me into the land of Uprightness or a Country of Honest people where I may be free from being betrayed by them. 11 Quicken or revive me, O Lord, for thy names sake: for thy righteousness sake bring my soul out of trouble. 12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

P S A L. CXLIV.

A psalm of David, probably compos'd after he had obtain'd the two Victories over the Philistins, mention'd 2 Sam. V.

Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight *i. e. Has given me strength and skill to handle Arms.* 2 My goodness or Good God, my fortress, my high tower, and my deliverer, my shield, and he in whom I trust: who subdues or has subdued, my people *i. e. All the twelve Tribes of Israel* under me. 3 Lord what is man, either in general or my self in particular, that thou takest such knowledge or Care of him? or the son of man, that thou makest such account of him? 4 Indeed man is like to vanity: his days are as a shadow that passes away. And therefore it is Marvellous and to be ascrib'd only to thy Goodness to me, that I should have Power to atchieve such things, and altho' Man's Life is so Short and Uncertain, I should not only have escap'd all the Hazards I have run, but in so short a time should have perform'd such Memorable Actions, that the Fame of 'em will last for ever. 5 Bow thy heavens, O Lord, and come down *i. e. Go on, O Lord, to compleat my Conquest over all my Enemies:* touch the mountains, and they shall smoke *i. e. Exert thy Power against my most potent Enemies, and their Strength shall become as Smoak or Nothing.*

6 Cast

PARAPHRASE.

6 Call forth lightning, and scatter them: shoot out thine arrows and destroy them. 7 Send thine hand from above, rid me, and deliver me out of the Power of the several Enemies, that have combin'd to invade my Kingdom, and over-run it as an Inundation or Flood of great waters; especially deliver me from the hand of them, because they are strange children or Heathen people. 8 Whose mouth speaks of vanity i. e. They both brag of more than they can do, and also Promise more than they ever intend to perform; and accordingly their right hand is a right hand of falshood, i. e. Whatever Leagues of Peace and Friendship they make with me, and ratifie or swear to by a Certain Form wherein they use their Right hand as a Token of such their Ratification or Oath, yet they break all the said Leagues, when they think it is for their Advantage so to do. 9 If thou please to grant this my Request mention'd v. 5--8. I will sing a new song purposely made on the said Occasion unto thee, O God: upon a psalter, and an instrument of ten strings will I sing praises unto thee. 10 It is he or the God I thus now pray to, that gives salvation i. e. Safety and Victory to the most powerfull kings: and who delivers David his servant and anointed in a special manner from the hurtful sword of his many and strong Enemies. 11 And as he has done so already in respect of some of my Enemies, so I pray and trust he will go on to rid me and deliver me (as I said v. 7, 8.) from the hand of the rest of my Enemies, who are strange children: whose mouth speaketh vanity, and their right hand is a right hand of falshood. 12 That so by enjoying Peace in my Kingdom our sons may be as plants grown up in their youth i. e. As young flourishing Trees, that our daughters may be tall and beautifull, as corner-stones, polished after the similitude of a palace i. e. Like polish'd Stones or Pillars which adorn a Royal Palace: 13 That our garners may be full,affording all manner of store; that our sheep may bring forth thousands and ten thousands, in our streets or Sheep-walks: 14 That our oxen may be strong to labour; that there be no breaking in, nor going out i. e. That our Cows may not cast their Calves at home, nor be driven away from us by the Irruption of an Enemy that there be no complaining in our streets. 15 Happy is that people that is in such a case: yea, happy is that people whose God is the Lord.

PSALM CXLV.

Dauids psalm of praise, probably composed after he had obtain'd of God the Favours he prays for in the foregoing Psalm.

I will extol thee, my God, O King, and I will bless thy name for ever and ever. 2 Every day will I bless thee, and I will praise thy name for ever and ever. 3 Great is the Lord, and greatly to be praised and his greatness is unsearchable. 4 One generation shall praise thy

PARAPHRASE.

thy works to another, and shall declare thy mighty acts. 5 I will speak of the glorious honour of thy majesty, and of thy wondrous works. 6 And men shall speak of the might of thy terrible acts: and I will declare thy greatness. 7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. 8 The Lord is gracious, and full of compassion; slow to anger, and of great mercy. 9 The Lord is good to all: and his tender mercies are over all his works. 10 All thy works shall praise thee, O Lord, and thy saints shall bless thee. 11 They shall speak of the glory of thy kingdom *i. e. The incomparable Wisdom, Goodness and Care which thou exercisest in the Government of the World* and talk of thy power. 12 To make known to the sons of men, his mighty acts, and the glorious majesty of his kingdom *i. e. The admirable Order wherein he governs the World*. 13 Thy kingdom or Government over the World is an everlasting kingdom, and thy dominion endureth throughout all generations. 14 The Lord upholds all that fall into misery and piously rely on him, so that they perish not thereby, and raises up all those that be bowed down *i. e. Seasonably delivers 'em from the Weight of their Oppressors*. 15 The eyes of all wait upon thee, and thou givest them their meat in due season. 16 Thou openest thine hand, and satisfiest the desire of every living thing. 17 The Lord is righteous in all his ways, and holy in all his works. 18 The Lord is nigh unto all them that call upon him, to all that call upon him in truth. 19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. 20 The Lord preserveth all them that love him: but all the wicked will he destroy. 21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

PSALM CXLVI.

Entitled Hallelujah, and probably made after their Return from the Babylonish Captivity, and when they soon found, how they were hinder'd from building the Temple by the Power or Interest their Enemies had at the Persian Court.

Praise the Lord, O my soul. 2 While I live, will I praise the Lord: I will sing praises unto my God, while I have any being. 3 Put not your chief trust in princes, nor in the son of man, in whom it often happens that there is no power in them to help others in their greatest Needs. 4 His breath one day goes forth, he returneth to his earth: in that very day his Thought or all his Designs perish or end. 5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: 6 Which made heaven and earth, the sea, and all that therein is: which keepeth truth for

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for ever : 7 Which executeth judgment for the oppressed, which giveth food to the hungry : the Lord looseth the prisoners. 8 The Lord openeth the eyes of the blind : the Lord raiseth them that are bowed down, *Both which shall Literally be done by Christ when he comes ; and thereby Figuratively may be understood God's directing Men to see such Methods or Means for their Safety, which afore of themselves they did not see or think of at all, and so delivering them from Dangers.* The Lord loves the righteous. 9 The Lord preserveth the strangers, he relieveth the fatherless and widow : but the way of the wicked he turneth upsidedown. 10 The Lord shall reign for ever, even thy God, O Sion, unto all generations. Praise ye the Lord.

P S A L. CXLVII.

Entitled Hallelujah, being a Psalm probably made with respect to the Jews Return from the Captivity of Babylon, and the Restoration of Jerusalem thereupon.

Praise ye the Lord : for it is good to sing praises unto our God ; for it is pleasant, and praise is comely. 2 *It is the Lord that does enable us to build up again Jerusalem : whereby he gathers together i. e. Encourages the outcasts of Israel, or all our Brethren that still remain in Foreign Countries to return home.* 3 He healeth the broken in heart *i. e. Comforts the most sorrowfull,* and binds up their wounds *i. e. Puts an end to their Miseries.* 4 *And no wonder he can do this since he tells the number of the stars : he calleth them all by their names i. e. He knows them all as distinctly as we know things which we can call by their peculiar Names.* 5 Great is our Lord, and of great power : his understanding is infinite. 6 The Lord lifteth up the meek : he casteth the wicked down to the ground. 7 Sing unto the Lord with thanksgiving : sing praise upon the harp unto our God : 8 Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. 9 He giveth to the beast his food, and to the young ravens which cry. 10 He delighteth not in the strength of the horse : he taketh not pleasure in the legs of a man. 11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy. 12 Praise the Lord, O Jerusalem : praise thy God, O Zion. 13 *For he hath strengthened the bars of thy gates i. e. He has enabled us to fortify again the City of Jerusalem with Walls and Gates :* he has many ways blessed thy children within thee. 14 He maketh peace in thy borders, and filleth thee with the finest of the wheat. 15 *For these things we ought to ascribe to his Providence, who yearly shews by the Return of Spring and Summer after Winter how Easy it is for him to make Prosperity return after the greatest Affliction.* For he sends
* p forth

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forth his commandment *i. e.* Causes all the Alterations of Seasons upon the earth: his word runs very swiftly *i. e.* When he would have any Alteration, it is done as soon as we can speak. 16 Thus for instance, he gives snow which covers the Earth like a Fleece of wool: he scattereth the hoar frost like ashes. 17 He casts forth or causes his ice, which will break into pieces like morsels or bits, and which he sometimes sends down in Hail like bits: who can stand before or long endure his cold when extream. 18 Then when he sees fit to change the Weather, he sendeth out his word, and melteth them: he causes his Warm wind to blow, whereby a Thaw is produced and the waters flow or run again. 19 By these things he sufficiently makes known to all the World his Power and Goodness: but it is his peculiar Favour to us, that he shews his word unto Jacob, his statutes and his judgments unto Israel. 20 He hath not dealt so with any other nation, and as for his judgments or Law they have not known them. Praise ye the Lord.

P S A L. CXLVIII.

Hallelujah, a Psalm probably made by David.

Praise ye the Lord from the heavens: praise him in the heights or Regions above. 2 Namely praise ye him, all his angels, praise ye him, all his heavenly hosts. 3 Praise ye him *i. e.* Set forth his Wisdom, Power, Goodness &c. sun and moon: praise him, all ye stars of light. 4 Praise him, ye heavens of heavens, and ye waters or Clouds that be above the lower heavens or the Air. 5 Let them praise the name of the Lord: for he commanded, and they were created. 6 He has also established or settled them in an admirable order for ever and ever or to the Worlds end; he has made a decree or prescribed them Laws of Motion &c. which shall not pass *i. e.* which they shall never break. 7 Praise the Lord from the earth, ye dragons or Whales, and all Creatures in the deeps. 8 Fire or Lightning and hail, snow and vapour or Rain and the like, stormy wind fulfilling his word or Designs for which they are sent: 9 Mountains and all hills, fruitful trees and all cedars. 10 Beasts and all cattle, creeping things, and flying fowl. 11 Kings of the earth, and all people; princes, and all judges of the earth. 12 Both young men and maidens, old men and children. 13 Let them praise the name of the Lord: for his name alone is excellent, his glory is above the earth and heaven. 14 He also exalts the horn or Power of his people, the praise or Fame of all his saints, even of the children of Israel, a people whom he has favour'd so as to make more near unto him than others, by his Dwelling or having his Tabernacle or Temple among 'em, where they approach to him. For which singular favour especially praise ye the Lord.

P S A L.

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PSALM CXLIX.

Hallelujah, a Psalm likewise probably of David.

Sing unto the Lord a new song, and his praise in the congregation of saints. 2 Let Israel rejoice in him that made him: let the children of Zion be joyful in God their Supreme King. 3 Let them praise his name in the dance or by Dancing also to their Musick: let them sing praises unto him with the timbrel and harp. 4 For the Lord takes pleasure in doing Good to his people: he will beautify the meek with salvation *i. e.* He will make those who meekly depend upon him to be as Great and Illustrious as they have been afore Mean and Contemptible. 5 Let the saints be joyful in ascribing glory to God and that too in a Glorious or Solemn manner; let them sing aloud upon their beds or in the Peace and Security God shall give them. 6 Let the high praises of God be in their mouth, when they fall upon their Enemies, and let them thereby shew that they rely for Victory more on God's help than a two-edged sword which they carry in their hand: 7 That it is chiefly by God's help they trust to execute vengeance upon the heathen, and punishments upon the people that fight against 'em; 8 To bind their kings with chains, and their nobles with fetters of iron; 9 To execute upon them the judgment written (g) in the Law: this honour have all his saints, *i. e.* Shall Israel have while in Favour with God. Therefore praise ye the Lord.

PSALM CL.

Hallelujah, a Psalm probably of David.

Praise God in his sanctuary O men on Earth; praise him in the firmament of his power or Heaven, ye Angels above. 2 Praise him for his mighty acts: praise him according to his excellent greatness. 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp. 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs. 5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals. 6 Let every thing that hath breath, or Man breathing praise the Lord. Praise ye the Lord.

(g) Deut. 7. 24. and 32. 41--43.

The B O O K S of
Proverbs, Ecclesiastes,
AND
Canticles.



T H E
P R E F A C E.

I.
Solomons Pro-
verbs distin-
guish'd into
three Parts.

OF the *one and thirty Chapters* which make up the *Book of Proverbs*, the former *twenty nine* contain the *Proverbs of Solomon*. And these are distinguished into *three Parts*. Of which the *first Part* takes up the first *nine Chapters*. The *second Part* begins at the *tenth Chapter*, as may most Reasonably be infer'd, or rather is evident, from this Title, viz. *The Proverbs of Solomon*, being there repeated.

II.
An Opinion
of Dr. Ham-
mond and Bi-
shop Patrick
considered.

Dr. *Hammond* and Bishop *Patrick* suppose the said Title to be there repeated, only to denote that there *begins the Proverbs of Solomon properly so called*, viz. his short or sententious, distinct or independent Sayings, the nine foregoing Chapters being only Introductory thereto. But against this Opinion lies several Objections. For first, if the said Title be there *repeated* only for the reason they suppose, then like Notice should, and therefore Reasonably would, have been given; where the said short distinct Sayings or Proverbs properly so called *do end*, which, Bishop *Patrick* observes, is at the end of the *Sixteenth verse* of the *Twenty second Chapter*; after which begins again such a sort of longer Instructions, as is in the first nine Chapters. But no such Notice, viz. *Here ends the Proverbs of Solomon*, being given at Chap. 22. 16; it is but Reasonable to suppose, that the Title placed at the beginning of Chap. 10. was there placed or repeated, not to denote that there *begin the Proverbs of Solomon* properly so call'd, but for some *Other* reason. And I think no other Reason can be thought of *more Natural* than that suppos'd by Me, viz. that the said Title was placed at the beginning of Chap. 10. to denote, that All that follows from thence to the end of Chap. 24. was *not publish'd at the same time* with the first nine Chapters, but *some time after*, either by *Solomon* himself (as seems likely, because mention is not made of any other, as it is at the beginning of Chap. 25.) or by some Other between *Solomon's* Reign and that of *Hezekiah*,
and

The Preface.

and therefore that All from Chap. 10. 1. to Chap. 24. ult. is rightly to be look'd on as a *Second Part* of *Solomon's Proverbs*.

But there is another material Objection against the Opinion of Dr. *Hammond* and Bishop *Patrick* which is this, that the said Opinion is founded entirely on this Supposition, that the Hebrew word *Masbal*, which we render a *Proverb*, is used exactly in the same Sense as the word *Proverb* is among Us; which is altogether Wrong. For tho' it be indeed True, that we seldom or never use the word *Proverb* but to denote a *short Saying*; yet it is evident that the Hebrews used the word *Masbal* to denote, not only a *short Saying*, but also any *weighty Instruction* tho' of a *great Length*. This is sufficiently evident from *Psal. 78. 2. I will open my mouth in Masbal* (as it is in the Hebrew) which we there render a *Parable*: By which *Masbal* is meant the said Psalm, which is a very Long one. Wherefore it appears that All contain'd both before Chap. 10. and also after Chap. 22. 16. may in Hebrew be styl'd *Mishlee* (which we render *Proverbs*) as properly as what is contain'd between Chap. 10. 1. and Chap. 22. 16. And therefore that the Title of *Mishlee* was prefix'd and repeated at the beginning of Chap. 10. not by Reason of the Proverbs there beginning being *shorter* than those that went Afore, but because there began a *Second Part* of *Solomon's Proverbs*, which ends with Chap. 24.

The *third* Part begins with Chap. 25. and ends with Chap. 29. and was collected and publish'd in the Reign and by the Order of King *Hezekiah*, as is expressly mention'd Chap. 25. 1.

As to the *Time* when *Solomon* writ or compos'd his *Proverbs*, the Jewish Writers not without probability tell us, that it was in his Riper years, or between his Youth when he writ the *Canticles*, and his Old age when he writ the *Ecclesiastes*.

To the Proverbs of *Solomon* are added (as being of a like Nature) the short and pithy Instructions or Sayings of One *Agur*, which make Chap. 30. and the like Instructions of the Mother of King *Lemuel*, which make the last Chapter of this Book. Some fancy this *Agur* and King *Lemuel* to have been

III.
The said Opinion further prov'd to be ill-grounded.

IV.
The third Part of Solomon's Proverbs.

V.
The Time when Solomon writ his Proverbs.

VI.
Of the Proverbs of Agur and Lemuel's Mother.

The Preface.

no other than *Solomon* himself, but there is no tolerable Grounds for it. And so no more need be said of it. Only I shall observe that in those Early times there were, among other Nations as well as the Jews, several pious and wise Persons, and *Lemuel* might be very well a King of some Country neighbouring on the land of Israel, and whose Mother being a wise and pious Person might take due Care to educate him in such manner as to become so likewise: Nay, as Bishop *Patrick* observes, she might be a *Jewish Lady*, who was Married to a neighbouring Prince that was a Profelyte or Convert to the true Religion.

THE
PROVERBS.

PARAPHRASE.

The Introduction wherein is set forth the (a) Author (in the main) of this Book, and the Design or Usefulness of it, to v. 6. inclusively.

Chap. I. **I**N this Book are contain'd the Proverbs or very Useful Sayings of Solomon the son of David, king of Israel; 2 The Design of which Book or Proverbs is To make men know what is chiefly to be esteem'd Wisdom and the most useful Instruction, to make men perceive the words of understanding or to have Understanding in the most Useful matters; 3 To make men receive the instruction of wisdom, justice, and judgment, and equity i. e. to teach men to know and serve God Aright, and to be Just and Upright in all their Dealings One with Another: 4 To give subtilty to the simple i. e. to teach such as are of a Mean Understanding, how to behave themselves as Well as they of Larger Capacities in the chief Concerns of Life; to give to the young man knowledge, and discretion i. e. such Knowledge as will enable him to act as Discreetly as the Aged. 5 One that is already A wise man, will Readily hear or give Ear to the Instructions here laid down, and will thereby increase his Learning or Wisdom: and One that is already a Man of Understanding, shall hereby attain unto wise Counsels i. e. shall become fit to be a Counsellor to Kings, or Govern the Affairs of a State or Kingdom. 6 By studying this Book a Wise man will be enabled to understand a Proverb or know the most Useful Sayings or Rules which regard the Conduct of Human life, and the Interpretation thereof, or (a) rather the most elegant pithy Sentences that are to be met with: for in this Book even in that part which was set forth by Solomon himself are contain'd the words of the wise, and their dark or excellent sayings,

(a) See the Preface to this Paraphrase on Proverbs. It needs only be observ'd here that the Hebrew word, which v. 6. we render *the Interpretation*, may also (and rather indeed here) be render'd *an Eloquent Speech*, as is observ'd in the Margin of our English Bible.



PARAPHRASE.

i. e. the Excellent Sayings or Pithy Sentences not only of Solomon himself, but also of (a) Others. And this may suffice to shew the Authors Design and Usefulness of this Book by way of Introduction.

SECTION I.

Containing what seems to have been That Part of this Book, which Solomon put out by it self First viz. All to the end of Chap. IX. Concerning which see more in the Preface to the Paraphrase of this Book.

- I. *Our Duty to GOD in general.* 7 *The First thing in general to be here taken Notice of is this, that The fear of the Lord is the beginning or very Foundation and also Chief part. of knowledge or Wisdom: but or therefore they are justly to be esteem'd the greatest Fools, which despise the said Wisdom and Instruction, i. e. have not a due Fear of God.*
- II. *Our Duty to our Parents in general.* 8 *Next to thy Duty to God is fit to be here likewise in general taught thee, My son or whoever thou art that desirest to learn of me by this Book, thy Duty to thy Parents. Therefore be sure to hear or follow the good instruction of thy father, and forsake not the law of thy mother i. e. and also to let the good Directions or Commands of thy Mother be observ'd by thee as if they were a Law unto thee. 9 For they shall be of more Benefit to thee, and make thee more esteem'd by God and Good men than an Ornament of Grace i. e. the most Graceful Ornament apply'd to thy head, and golden or any other precious Chains about thy Neck.*
- III. *Our Duty to All others in general, especially as to Not injuring any other.* 10 *After thy Duty to God and thy Parents comes thy Duty to thy Neighbour or All others to be taught thee in general; especially as to Not doing Injury to any other. Wherefore My son, if sinners entice thee, consent thou not. 11 If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: 12 Let us swallow them up alive as the grave, and whole, as those that go down into the pit i. e. Let us take such Measures as to be able to kill 'em Presently and before they can make any Noise to discover Us, or so as None of 'em shall escape to discover us, by dispatching 'em as Quickly and Entirely as if the Earth open'd and swallow'd 'em up, or they fell down Unawares into some unseen great and deep Pit. 13 We shall find all precious substance, we shall fill our houses with spoil: 14 Cast in thy lot or thou shalt come in for an equal share among us, let us or we will all have but one common purse, in which all shall have an equal Interest. 15 My son, walk not thou in the way with them; refrain thy foot from their path i. e. join not with 'em in their evil courses. 16 For their feet run to evil, and make hast to shed*

PARAPHRASE.

shed blood i. e. they will always be hurrying thee from one great Sin to another, even to the shedding of many Innocent mens Blood. 17 Surely thou canst but know that in vain the net is spread in the sight of any bird, which is not so silly as to run into the net which it sees, and so lose its life. 18 And yet thou wilt act so silly if thou join with such wicked fellows in their evil Courses: for thereby in the end they lay wait for their own blood, they lurk privily for their own lives, inasmuch as they shall not always escape the hand of Justice, but be punished if not Here, most certainly Hereafter. 19 So are or such is the end of the ways of every one that is thus greedy of gain, namely of every One which by any wicked means takes away the life of the owners thereof viz. of the Owners of the Goods or Riches he makes himself Master of by Robbery and Murder &c. and which he looks on as his Gain, tho' it will Certainly prove Otherwise in the end viz. his Ruin, if not Here, yet Eternally hereafter, without a Sincere and so Timely Repentance.

20 I shall therefore proceed next to set before my Reader the Necessity of a Timely Repentance, and the great Danger or Misery that will certainly attend such as Wilfully and Obstinately put off their Repentance, till they come to ly on a Death-bed, or be some other ways brought into such a Condition, as that they see Death certainly approaching 'em. I advise all such to consider, that Wisdom crieth without, she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, i. e. The Wisdom of God has taken all due or proper Means, not only to keep men from a Wilful course of Sin, but also to reclaim 'em from It when fallen at first into it. To this end serve the plain Dictates of a Man's Own Conscience, the Written Law of God, the Preaching and Warning of his Ministers, the Admonitions and Examples of Good men, the Course of God's Providence, and even the National Laws of Countries which profess the True Religion; So as that a Man cannot, if he will, but be as well acquainted with all the Great and Necessary Duties of Life, as with What he hears proclaim'd in the Streets; and let Him be where he will, even in the greatest Concourse of People, and where is usually the Greatest Noise, yet He may, if he will, hear his Conscience at least suggesting such Admonitions to him viz. 22 How long, ye simple or Wicked Ones, will ye love to go on in your Simplicity or Wickedness; and the Scorners of Religion and Virtue delight in their scorning, and fools hate knowledge? 23 Turn you at my Reproof from your Evil ways; and that the Wicked One may not discourage you from setting about Repentance as a Work too Difficult for you, considering the great

IV.
The great
Danger and
Mischief of
delaying, or a
Death-bed Re-
pentance.

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great and many Sins you have been guilty of, or the Time you have hitherto lived in a Course of Sin, Behold, I assure you that I will pour out the Grace of my Spirit to you, in such measure as shall enable you Truly to Repent or Actually to turn from your Evil Courses; and to this end also I will make known my Words unto you i. e. All requir'd of you in my Word or Law; and you shall in due time Experimentally Know or Tell, that the Practice of an Holy Life is far more Desirable and Comfortable, than Any Pleasure or Profit arising from Wicked practices, accordingly as is All along set forth in Holy Scripture. This Promise do I make unto you, and This will I enable you to do, upon condition you Forthwith or without Delay hearken to my present Admonitions, and set upon Repentance. 24 On the other hand if you will not forthwith Repent, but Wilfully go on in your evil Courses till Death approaches you, then bear the Sad Doom which God threatens you with Aforehand in his great Mercy, in order to preserve you from Falling under it by inducing you by the Terrors thereof to a speedy Repentance. Otherwise when you draw near to Death, and then Only out of Fear of Torment, not out of any true Love to God or Godliness, you shall pray to God for Grace to Repent truly and so to obtain his Pardon of your Sins, God will answer you or deal with you as if he should answer you to this effect. Because I have call'd you Formerly again and again to Repentance, when you were in Health or Prosperity, and ye refused to hearken to my Call or the Admonitions of my Ministers: I have stretch'd out my hand as One that beckon'd Kindly to you to come out of Mischief, and to come to Me in an Obedience to my Law in order to be happy, or as Teachers are wont to stretch out their hand, when they teach or explain any thing to their Scholars, and no man of you regarded; 25 But ye have set at nought all my counsel, and would none of my reproof: 26 Therefore I also will now deal with you as if I did laugh at your Calamity; I will deal with you as if I did Mock at you, when your Fear of Death and Torment thus comes: 27 When your fear comes as Desolation, and your destruction comes as a Whirlwind i. e. When your approaching Destruction will be most dreadful, and so What you will have but just reason to fear in the highest manner; and therefore when Distress and Anguish inevitably comes upon you. 28 Then shall they call upon me, but I will not answer their Prayers, they shall seek me Early or cry earnestly unto me, but they shall not find or receive from Me that Grace of my Spirit which v. 23. I offer'd'em: 29 And this as a Just Punishment for that they hated knowledge, and did not choose the fear of the Lord. 30 They would none of my counsel: they despised all my reproof. 31 Therefore shall they eat of the Fruit of their Way i. e. receive the just Reward of their Wickedness, and be

PARAPHRASE.

be fill'd or punish'd to the Full with the Effects of their Own Wicked Devices. 32 For it is most certainly true that the Turning away of the Simple from my Ways and Reproofs i.e. the Obstinate Impenitency of the Wicked at last shall slay or ruin them, and the Prosperity of Fools, or the Wicked in their Wickedness for a Time shall be perverted by them to encourage them to go on in their Evil courses till they come to dy, and so shall destroy them. 33 But whoso hearkeneth unto me, shall dwell safely, if not in regard to this Life, yet in regard to his Expectation of Happiness in another, and shall be quiet from fear of Evil, at least of such a Miserable End befalling him, at his Death, as shall befall those afore spoken of v. 22—32.

Chap. II. It having been afore observ'd Chap. I. 23. that if Men will turn or repent at God's Call or Proof, he will pour out his Spirit upon 'em, and make Known his Words unto them: It remains to be further observ'd, that in order hereunto God also requires, that we should use our Own due Endeavours, by Praying Constantly and Earnestly for his Grace, and by diligently studying his Word. Wherefore My son if thou wilt receive my words, and hide or keep in mind my commandments with thee; 2 So that thou incline thine ear unto wisdom, and apply thine heart to understanding: 3 Yea, if thou criest after or Earnestly prayest for knowledge, and liftest up thy voice for understanding: 4 If thou seekest her as silver, and searchest for her, as for hid treasures i.e. If by thy diligent Study of God's Law as well as by thy earnest Prayers thou shewest that thou hast as great a Value for Religion and Piety, as Worldly men have for Riches: 5 Then shalt thou understand the fear of the Lord, i.e. the Lord will give thee Grace to have a truly Religious Fear of Displeasing him; and find the knowledge of God i.e. God shall enable thee by his Grace to live a Religious and Holy life. 6 For it is the Lord alone that gives all useful, and especially Spiritual wisdom: Out of his mouth i.e. by his Revelation or Inspiration vouchsafed to the Prophets and other inspir'd Writers comes the Manifestation of his Will, the knowledge and understanding whereof accompanied with a due Practice is of Highest importance. 7 For he lays up in Heaven as in a Storehouse everlasting Happiness as a Reward of the sound or most Solid and Beneficial Wisdom i.e. of Godliness for the righteous; and here on Earth he is a buckler or Protector to them that walk uprightly. 8 By these means He keeps the paths of judgment, and preserveth the way of his saints, i.e. he encourages Good men to persevere in their Piety. 9 Wherefore as I said v. 5 to the same Effect, if thou use Prayer and Study of God's Will, Then shalt thou understand righteousness, and judgment, and equity; yea, every good path, i.e. All that thou art to do to please God, and shall by his Grace

Apv. 28.
Diligent
Prayer and
Study of God's
word are to
be used in or-
der to obtain
God's Grace,
and so to be
enabled to re-
sist the Temp-
tations of
wicked per-
sons.

PARAPHRASE.

actually do It. 10 When the Love of Wisdom or Piety thus (as v. 1-4) enters into thy heart, and knowledge is pleasant unto thy soul: 11 Hereby thou shalt attain such Discretion as shall preserve thee, such understanding as shall keep thee: 12 So as to deliver or preserve thee from following the way or practice of the Evil man, from being seduced by the man that speaks froward or perverse things i. e. would insinuate ill Principles into thee. 13 From being seduced by Any of those, who leave the paths of uprightness, to walk in the ways of Wickedness, which is generally committed in darkness, and if Unrepented of, Always ends in Everlasting Darkness or Misery: 14 Who rejoyce to do evil, and delight in the frowardness of the wicked i. e. to make Others as Wicked as themselves: 15 Whose Ways are crooked or not agreeable to the Strait Way of Righteousness, and they scornful in their paths i. e. Obstinate go on in their Wickedness, as being Scorners of Religion.

VI.

16 Another advantage in particular that thou wilt attain by Wisdom entering into thy heart (as v. 10) is this, that as it will be a Means to deliver thee from being corrupted by any Wicked man, so will it also be a Means to deliver thee from the Strange Woman (b), even from the stranger i. e. Naughty Whorish Woman, which flatters with her Words i. e. allures by her Charms Many who will not be allur'd to o. Allurements of her Wickedness: 17 Which is carefully to be avoided tho' she be Un-a lewd Woman, married, and so the Sin with her only Fornication; but more if she be One that is married, and so by committing Adultery with Another man she forsakes her Husband whom She married as on other accounts, carefully to so to be the guide of her youth, and forgets the Covenant of her God i. e. violates her Marriage-Covenant solemnly made before God. 18 For to haunt her house and comply with her lewd Enticements is the Ready way that inclines or brings men unto Death by some unhappy means or other; and to follow her Paths or join with her in her Lewd courses is the Ready way that leads to the place where the Giants of Old at least in Wickedness, as corrupting Mankind with such Filthiness and Violence as is here mention'd or denoted (v. 12 — 17.)

The Grace of God or true Piety is sufficient to enable a Man to withstand the Allurements of a lewd Woman, which are most pernicious, and so carefully to be avoided or withstood.

A N N O T A T I O N S.

(b) It is usual in Scripture to denote what is forbidden of God and so sinful in its kind or degree, by the word Strange. Thus Nadab and Abihu are said to have offer'd Strange Fire, Lev. 10. 1. and we have mention of Strange Incense, Exod. 30. 9. In like manner any lewd Woman is all along this book styl'd a Strange Woman, as being One whom God has forbidden Men to have to do with on any such account; as also because such an One is not only Her self estranged from having any Regard to the Law of God, but is a prevalent means to estrange others also from the same, and that to an high degree.

PARAPHRASE.

are now (c) *damned. 19 And thou hast the more Reason to desire to be deliver'd from such a Woman, because it is observ'd, that Generally none that go unto her or join with her in her Lewd practices, return again or repent, neither take they hold of or return into the Paths of Life, or a pious Course of Living here which ends in an Eternal Life of Happiness in the World to Come. 20 Wherefore it is Necessary for thee to let Wisdom enter into thy heart (as v. 10.) that thou mayst walk in the way of good men, and keep the paths of the righteous. 21 For this is the most likely way for thee to be Happy even in this Life as well as the next, forasmuch as Generally according to God's promise (Deut. 11. 8, 9. 21.) and without some special Cause which makes it Best for 'em Otherwise, the upright shall dwell Happily and Long in the Land, and the Posterity of the Perfect or truly Pious shall remain in it; 22 But the Wicked according to Deut. 11. 17. &c. shall be cut off from the earth, and the transgressors shall be rooted out of it.

Chap. III. My son forget not my (d) Law or Instructions but let thine heart keep my commandments: 2 For length of days, and long life, and peace shall they add to thee. 3 Let not mercy and truth forsake thee, i. e. do not thou forsake them, but always remember to practise according to them, as if thou didst bind them about thy neck, or write them upon the table of thine heart i. e. as if they were imprinted on thy heart. 4 So shalt thou find favour, and good understanding or Esteem in the sight of God and man.

VII.
Exhortation
to Obedience or
Piety.

ANNOTATIONS.

(c) The Hebrew word is *Rephaim*, and properly signifies *Giants*, as Gen. 6. 4. where it first (I think) occurs. And from the same Chapter it may be plainly learn'd, that the said Giants were so in *Wickedness* as well as *Stature* or *Bigness* of *Body*; and also that all the rest of Mankind (except *Noah* and his Family) had so corrupted their ways, as to become *Giants in Wickedness*, as well as the Others, tho' not in *Stature*. For which cause God destroy'd 'em All here by the universal Flood, and so sent 'em or cast their Souls into the place of Eternal Punishment or Damnation. Whence the old Hebrews were wont to denote the Damned by the word *Rephaim*, and the Place of the Damn'd by the Congregation of the *Rephaim* as Prov. 21. 16. until *Gebinnom* (or *Gehenna*) i. e. the Valley of *Hinnom* near *Jerusalem* came to be used to denote the Place of the Damned, on account of their burning there their Children to the Idol-god *Moloch*; Which was not till after *Solomon's* time, Who therefore here and elsewhere in his Writings denotes the Damned, and the Place where they are, in such manner as is afore observ'd. He that would see more on this point, let him read Mr. *Mede's* seventh Discourse, or Sermon on Prov. 21. 16. Now our rendring *Rephaim* by the *Dead* does not give the Full meaning of *Solomon*, or set forth fully the great Mischief or most miserable end of such as *Solomon* is here speaking of; and therefore *Rephaim* ought by all means to be render'd the Damned, in this and all other such places, as I have therefore done. (d) See the Paraphrase of Chap. 1. 8.

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VIII. *Particularly as being the only true way to real Happiness.* 5 Trust in the Lord with all thine heart for thy Good success in Well doing, and lean not to thy own understanding, as if by thy own Contrivance thou couldst bring about thy designs. 6 In all thy ways or Undertakings Act as one that does acknowledge him to Over-rule all things, and then he shall direct thy paths i. e. thy Proceedings to an happy Event. 7 Be not wise in thy own eyes or Opinion, so as to think thou canst manage things Better by any Method of thy own, than by following the Rules God has prescrib'd thee, but fear the Lord, and depart from evil. 8 It shall be health to thy navel, and marrow to thy bones, i. e. This is the way to live Happily and Cheerfully. 9 For an example, Think not to enrich thy self by robbing God or which is the same his Ministers of their Tythes, or by Refusing to contribute to any Pious work, for this will be but a Means for to bring God's Curse upon thee, and so Want and Poverty: Whereas if thou dost honour the Lord with freely Contributing to any Pious design according to thy substance, and with bringing to him the first-fruits of all thy increase (&c.) 10 So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

IX. *Of Patience under Affliction.* 11 My Son, despise or slight not the Chastning of the Lord, so as not to let it have its due Effect on thee by Amending what was Amis in thee, neither be weary of his Correction, so as thro' Impatience to take any undue Course to remove the Afflictions that ly upon thee. 12 For whom the Lord loveth, he correcteth, even as a good Father the son in whom he delights, when he sees Any thing in him that requires Correction.

X. *Advantages of Piety.* 13 Happy is the Man that finds or attains to this degree of Wisdom, and the Man that getteth such understanding. 14 For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. 15 She is more precious than rubies: and all the things thou canst desire, are not to be compared unto her. 16 Length of days as being generally most Valued and Desir'd may be compar'd to a Gift, which is in her right hand: and in her left hand riches and honour. 17 Her ways in themselves are ways of pleasantness, and all her paths are peace Inwardly if not also Outwardly. 18 She is in the stead of a Tree of Life to them that lay hold on her, giving not only Present but Immortal Satisfaction, and happy is every one that retaineth her, for thereby he becomes a partaker of the Divine Nature itself. 19 For the Lord by wisdom hath founded the earth; by understanding hath he established the heavens. 20 By his knowledge the depths are broken up i. e. Springs of Water arise out of the Earth, and the clouds drop down the dew. 21 My son, let not them i. e. the Rules of Wisdom or these my Instructions depart from thy eyes or Mind, but keep sound wisdom and discretion.

PARAPHRASE.

discretion. 22 So shall they be life unto thy soul, and (e) grace to thy neck. 23 Then shalt thou walk in thy way safely, and thy foot shall not stumble. 24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. 25 *Then thou shalt have Cause to be not afraid of any sudden Mis- chance or Danger which is wont to cause Fear in others, neither of the Desolation ready to be brought on thee by the hands of the Wicked, or brought on the Wicked by the Divine Vengeance, when it comes.* 26 For the Lord shall be thy Confidence or Protector, and shall keep thy foot from being taken i. e. shall preserve thee from thy Enemies.

27 Withhold not *Any thing that is Good or Fit to be done by thee,* from them to whom it is due, when it is in the power of thine hand to do it. 28 Say not unto thy neighbour, Go, and come a- gain, and to morrow I will give; when thou hast it by thee. 29 Devise not evil against thy neighbour, *as for other reasons so for this viz. seeing he dwells, as he thinks relying on thy Honesty,* securely by thee. 30 Strive not or Go not to Law or the like with a man without cause, if he have done thee no harm. 31 Envy thou not the prosperity of the Oppressor, and choose none of his ways. 32 For the froward or Unjust is Abomination to the Lord, but his secret i. e. the Knowledge of this Secret of Providence viz. that the Wicked are raised High, that their Fall may be the greater, is with the Righteous, who are at least Inwardly Happy, if Not Outwardly. 33 The Curse of the Lord is in the house of the wicked: but he blesteth the habitation of the just. 34 Surely he scorns the scorers i. e. will severely punish the Contemners of Religion, but he gives Grace unto the lowly i. e. will shew Favour to the Righteous, who behave themselves Humbly toward him. 35 The Wile or Pious shall inherit Glory at least in the other World, but there, if Not in this Life, Shame and Misery shall be the Promotion or Recompence of Fools or the Wicked.

XI.
Against In-
justice or doing
Injury to o-
thers.

Chap. IV. Hear, ye Children or such as would learn of me as of a Father by reading this Book, the Instruction of a father, and attend to know understanding. 2 For I give you good doctrine, forsake you not my law. 3 To induce you the More hereto, I shall observe that I require of you to do no More, than what I have done and do still my self: For I was a son my father was tender of, and mostily be- loved in the sight of my mother. 4 He taught me also, and said unto me, Let thine heart retain my words: keep my command- ments and live. 5 Get wisdom, get understanding: forget it not, &c.

XII.
Solomon en-
forces his In-
structions by
letting us
know that
they are the
same with
those given
him by David,
&c.

(e) See Chap. i. 9.

PARAPHRASE.

neither decline from the words of my mouth. 6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee. 7 Wisdom is the principal thing, therefore get wisdom: and with all thy getting, get understanding. 8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. 9 She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee *i. e. not only add Lustre to thy Earthly Crown, but also entitle thee to a Crown of Glory in Heaven.* 10 Thus my Father David, that Pious man was wont to instruct me, as I do now thee: Wherefore he rather hear, O my son, and receive my sayings: and the years of thy life shall be many. 11 I have taught thee in the way of wisdom: I have led thee in right paths. 12 When thou goest, thy steps shall not be straitned, and when thou runnest, thou shalt not stumble *i. e. If thou guidest thy self by the Rules of Piety, thou shalt have the more Reason to expect that God will free thee from Straits and Difficulties, and that thou shalt have Success in thy Undertakings.* 13 Wherefore take fast hold of instruction, let her not go; keep her, for she is thy life. 14 Enter not *i. e. Venture not so much as to enter* into the Path of the wicked, and go not in the way of evil men. 15 Avoid it, pass not by it, turn from it, and pass away. 16 For they sleep not except they have done mischief: and their sleep is taken away, unless they cause some to fall. 17 For they eat the Bread of *i. e. got by* Wickedness, and drink the Wine of *i. e. got by* Violence. 18 But the Path of the Just is as the shining Light of the Sun, that shines more and more *i. e. stronger and stronger* unto the perfect or Mid day, for so the Pure and Innocent and Charitable Life of the Just not only comforts Others, but also is an Honour as well as Comfort to themselves, which increases Continually with their Vertue. 19 Whereas the Way of the Wicked is as Darkness, being most Uncomfortable to Others and at last to themselves: they like Men in the dark know not at what they stumble *i. e. they Blindly go on to their own Destruction, and know not What Mischief may of a sudden befall 'em.*

XIII.
The Heart
and Outward
Senses to be
watch'd in or-
der to a Pious
course of life.

20 My son, attend to my words, incline thine ear unto my sayings. 21 Let them not depart from thine eyes: keep them in the midst of thine heart. 22 For they are life unto those that find them, and health to all their flesh. 23 Keep thy heart *i. e. Watch the Motions thereof and thy Thoughts* with all diligence, that thou dost not suffer any Ill Motion or Thought to be there, at least not to be entertain'd there Willingly or gain any Degree of thy consent: for out of it are the Issues of life *i. e. for on so Watching and Guarding thy Heart depends thy Living Well or Ill.* 24 Next to the Care of thy Heart be Careful to put away from thee a froward mouth, and per-
verse

PARAPHRASE.

verse lips put far from thee, *i. e.* speak nothing Contrary to Truth, Honesty and Religion thy self, nor give Ear to any others that do so. 25 Let thy eyes which are also an Inlet into thy Heart as well as thy Ears, look right on, and let thine eye-lids look straight before thee, *i. e.* Be not apt to gaze about Wantonly, or to spy any Objects that may raise ill Thoughts in thee. 26 Lastly Ponder the Path of thy feet *i. e.* Before thou enterest upon Action, weigh and examine it well whether it be Fit to be done, or Agreeable to God's Laws and so thy Own Good, and so let all thy ways or they All shall be establish'd or order'd Aright, and thou go on in a steady Course of Well-doing. 27 The short and few Rules here v. 23—26. prescrib'd are absolutely necessary to be observ'd, that thou Turn not to the right-hand nor to the left, *i. e.* any way out of the Way of Piety, and that thou remove thy foot or keep from evil.

Chap. V. My son attend unto my Advice to thee concerning Wisdom, and bow thy ear, as those that are willing to hear or be taught are wont to do, to my Advice concerning what is chiefly call'd understanding. 2 That so thou mayst have due regard to what is the chiefest discretion, and that thy lips may keep knowledge, *i. e.* that thou mayst be able to advise also Others, as to what is the chief or most Important Knowledge viz. Piety, and there being nothing to which Youth is so Prone, as to give up themselves to Satisfy their fleshly Desires, and nothing proving generally so Pernicious to them, as satisfying their aforesaid Desires in a sinful manner, therefore I think it Requisite to Renew and further enforce my Cautions against all such Impure Lusts. 3 For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oyl, *i. e.* an Harlot or Whore knows how to entice men with the finest words. 4 But her end is bitter as wormwood, sharp as a two-edged sword, *i. e.* Complying with her Enticements will end in the greatest Bitterness or Misery, for it will, like a two-edged sword that cuts two ways, destroy the Body even as to its Health here, and fill the Conscience with Remorse and Anguish even in this life, and certainly destroy Eternally both Body and Soul, if not Timely repented of, and so left off a considerable Time before Death. 5 For her feet go down to death: her steps take hold on hell *i. e.* Complying with her Enticements tend to the Destruction of the Body in this Life, and both of Body and Soul in the Next. 6 And lest thou shouldst ponder the path of life, *i. e.* repent and return to a Virtuous Course of Life, her ways are moveable, that thou canst not know them, *i. e.* she has more Ways than thou canst ever know to keep thee from so doing. 7 Hear me now therefore, O ye children and depart not from the words of my mouth. 8 Remove thy way far from her, and come not nigh the door

XIV.

Avoiding Uncleaness further enforced.

PARAPHRASE.

door of her house: 9 Lest thou give thine honour unto others, *i. e.* lose thy Reputation for the sake of such a lewd Woman, and thy years to the cruel, *i. e.* sacrifice thy Vigour and Precious time to One that has no real Love for thee, but could see thee perish without any Pity. 10 Lest strangers or such as be of other Families be fill'd with thy Wealth, and what thou hast got by thy labours or Care be in or go to furnish the house of a stranger, 11 And thou mourn at the last, when thy flesh and thy body are consum'd, 12 And say, How have I hated instruction, and my heart despised reproof? 13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me? 14 I was almost in all evil *i. e.* gave my self up almost to all evil Courses, and even so Audacious as not to stick to commit sin Openly, in the midst or sight of the congregation and assembly. 15 Wherefore to avoid such sad means as v. 12. hitherto take my Advice, and Drink waters out of thine own cistern; and running waters out of thine own well, *i. e.* Marry and in a Wife of thy Own enjoy innocent, chaste and pure Pleasures, as much different from the Others with a lewd Woman, as the clear Waters of a wholesome Fountain are from those of a dirty lake or puddle. 16 Let thy fountains be dispersed abroad, and rivers of waters in the streets *i. e.* By a Wife of thy Own thou mayst have a Lawful Issue, which thou needest not be ashamed to Own, but openly send Abroad, like streams from a Spring to serve the publick Good. 17 Let them or such Children shall be only thy Own, as begotten of a chaste wife, and One that will not admit strangers with or as well as Thee to her Bed. 18 Let thy fountain be blessed *i. e.* Happy shalt thou be with such a wife, and so thou shalt truly rejoice with the wife of thy youth, or whom I advise thee to marry whilst thou art young, if thou findest thou canst not live Chastly without Marriage. 19 Let her be as the loving hind, and pleasant roe, *i. e.* If thou wouldst recreate and sport thy self, as some are wont to do with young Fawns or the like, let it be with her as the sweetest Companion: let her breasts satisfy thee at all times, and be thou ravish'd always with her love *i. e.* In her embraces take such Satisfaction as to desire no other, and love her beyond all other Women so as never to desire any Other. 20 And why wilt thou, my son, *i. e.* Besides there remains another most weighty reason why thou shouldst not, be ravish'd with a strange woman, and embrace the bosom of a stranger? 21 Namely For the ways of man are before the eyes of the Lord, and he pondereth all his goings *i. e.* he will certainly punish such thy Lewdness most severely. 22 His viz. the Lewd persons own iniquities shall take or bring Punishment upon the wicked himself, by the just Judgment of God, tho' he may escape the Knowledge and Punishment of Man:

PARAPHRASE.

Man: and he shall not need to be holden with any other Cords than the cords of his sins i. e. than the Guilt of his Sins which shall stick so close to him, that he shall not be able to get from it, any more than from a Cord wherewith his hands are ty'd. 23 He shall dy or inevitably perish, because he would live so without regard to Instruction, and in the greatness of his folly he shall go astray i. e. not only miss of the Happiness he propos'd to himself by his lewd Courses, but instead thereof shall become for ever miserable.

Chap. VI. My son, if thou be surety for thy friend, if thou hast stricken thy hand with i. e. hast any ways obliged thy self to pay thy Friends Debt to his Creditor, who as such may be well look'd on as One that will deal with thee, if thou dost not pay him, as a stranger or One that has no Kindness for thee. 2 Thou art thereby snar'd or brought into great Danger with the words of thy mouth, thou art taken as in a Net with the words of thy mouth. 3 Do this now, my son, and deliver thy self, when thou art come into the hand of thy friend i. e. seeing thou hast been so Imprudent as to put it into the Power of Another out of Friendship to him, to Ruin thee or at least deprive thee of thy Freedom; go, *bestir (f) thy self All ways, and leave not off till thou dost *prevail with thy Friend to satisfy the Debt thou art bound for on his account, or some other way to free thee again from the said Obligation to his Creditor. 4 Give not sleep to thine eyes, nor slumber to thine eye-lids. 5 Till thou dost deliver thy self from thy said Obligation to his Creditor, as a Roe struggles All he can to get from the hand of the hunter, and as a Bird from the hand of the fowler.

Ap. 29.
XV.
Against
Suretyship.

6 Go to the Ant, thou sluggard, consider her ways, and be wise: 7 Which having no guide, overseer, or ruler, 8 Provideth her meat in the summer, and gathereth her food in the harvest. 9 How long wilt thou act quite Contrary by neglecting to make seasonable Provision for Thee and Thine, and loving to be Idle and sleep, O sluggard? when wilt thou arise out of thy sleep and cast off thy Laziness? 10 So far art thou from this, that yet thou desirest a little sleep more, a little slumber, a little folding of the hands to sleep. 11 So by thy still continuing to be Idle and Lazy shall thy poverty come Certainly upon thee at last, as one that travels in the right Road comes every Step nearer and nearer, and at last without fail, to his Journeys end; and thy want as an armed man which thou art not able to resist.

XVI.
Against
Idleness.

12 By the Means of thy Idleness first and Poverty thereby thou mayest be brought to be, a naughty person, a wicked man, a perfect Shark

XVII.
The many
ill effects of
Idleness.

(f) So the Hebrew words may be render'd, and ought most agreeably to the purport of the whole text.

PARAPHRASE.

void of all Honesty and who employs every part of him to carry on his Wicked designs: for he walks with a froward mouth i. e. never sticks at any Untruth. 13 He winks with his eyes, thereby making Signs to his Companions when or how to play their Pranks, He speaks with his Feet i. e. by his Feet, some way or other, as treading on their Toes &c. he directs 'em as plainly what to do, as if he spoke to them: he teaches or signifies his mind to them with the motion of his Fingers. 14 Frowardness or All sort of Roguery is in his heart, he deviseth mischief continually, he soweth discord. 15 Therefore shall his calamity come suddenly; suddenly shall he be ruin'd as an Earthen Vessel is broken, and that without Remedy or being Capable of ever being mended in his Circumstances, any more than a broken Earthen Vessel can be made Whole again. 16 For these six things, which are Commonly found in such Loose Fellows, does the Lord hate, yea there is one more, and so in all seven things commonly found in such fellows, which are an Abomination to him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked Imaginations i. e. to compass some ill end by Fraud or Force; the Consequences whereof are these three that follow viz. Feet that be swift in running to mischief, 19 A false witness that speaketh lies, and him that soweth discord among brethren.

XVIII.

The Bene- fit of Piety, particularly as it preserves from the fatal consequences of Adultery. 20 My son, keep thy fathers commandment, and forsake not the law of thy mother. 21 Bind them continually upon thine heart, and tie them about thy neck. 22 When thou goest about any Business, It viz. these Instructions here given thee shall lead or direct thee how to do it Honestly: when thou sleepest, it shall give thee good Grounds to trust that God will keep thee; and when thou awakest, it shall talk with thee i. e. shall suggest good Thoughts to thee. 23 For the Commandment of God is (g) a Lamp; and the law is light; and Reproofs which is one piece of Instruction are the Way or Means if duly attended to that will bring thee to Happiness of Life: 24 Particularly they will be a Means to keep thee from the evil woman, from the flattery of the tongue of a strange woman. 25 Lust not after her beauty in thine heart; neither let her take thee with her eye-lids. 26 For by means of a whorish woman a man is brought to so poor a Condition as to have nothing for his food but a bare piece of bread: and the Adulterers will often prove the Occasion that her abused Husband will hunt for the precious Life i. e. for the Life of the Adulterer, which is more precious to him than All his Riches he has spent. 27 Can a man take fire in his bosom, and his clothes not be burnt? 28 Can one go upon hot coals, and his feet not be burnt? 29 So it is no less Foolish

(g) See Psal. 119. 8. and 119. 105.

PARAPHRASE.

to think that he that goeth in to his neighbours wife, shall not suffer thereby: whosoever toucheth her, shall not be Unpunish'd as if he was innocent. 30 Men do not despise or neglect to punish a thief, even if he steal only to satisfy his soul when he is hungry: 31 But if he be found, he shall restore seven-fold i. e. make as Compleat a Restitution as the Law requires, tho' to do this, he shall be forced to give all the substance of his house. 32 But whoso committeth adultery with a Woman, is guilty of Stealing even Another mans Wife from him, and that without Necessity, there being Other and Honest ways to satisfy his Desires, and therefore such an One altogether lacks Understanding or a Sense of Religion and Honesty, and he that doeth it, destroyeth his Own Soul i. e. when found out, ought to be punish'd, not only in his Estate, but also with the Loss of Life (according to Lev. 20. 10.) 33 A Wound from the injur'd Husband even to the Loss of his Life, and (if not the Former, yet) Dishonour shall he get, and that such an One as his Reproach hereupon shall not be wiped away as long as his Very Name is remember'd. 34 I say, the Adulterer will probably meet with an Wound, or Stab that will put an end to his Life, from the injur'd Husband: For Jealousy is the Rage of a Man i. e. Adultery is enough to raise the injur'd Husbonds Indignation to a Furious Anger, so that therefore he will not spare in the day of Vengeance, or when he has got Opportunity, to take away the Life of the Adulterer, if Publick Justice will not do It. 35 He will not regard any Ransom i. e. Any thing that thou, who hast injur'd him by Adultery with his Wife, shalt offer for to appease his Rage, and so to induce him to spare thy Life; neither will he rest Contented in all Likelihood till he has took away thy Life, tho' thou givest or offerest many Gifts.

Chap. VII. My son, keep my words, and lay up my commandments with thee. 2 Keep my commandments and live, and be as Fearful of transgressing my Law, as thou wouldst be of hurting the Apple of thy Eye. 3 Remember 'em always as well as if thou didst bind them upon thy Fingers, and didst write them upon the table of thine heart. 4 Say unto wisdom, Thou art my sister; and call understanding thy kinswoman i. e. Have a sincere Love and Affection for Wisdom or Religion and Virtue, as what is most agreeable to Right Reason; 5 That they may keep thee from the strange woman, from the stranger which flattereth with her words. 6 For One time at the Window of my house I looked through my casement, 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner, and he went the way to her house, 9 In the twilight in the Evening, not in a light Evening, but in One that

XIX.

Piety again enforced, and the Cunning of a lewd Woman &c. set forth.

PARAPHRASE.

was the beginning of a black and dark night, and so more fit for such designs: 10 And behold, there met him a woman with the attire of an harlot, and subtil of heart. 11 (She is loud and stubborn *i. e.* Full of Talk and bold unseemly Courtship, and will not Easily be put off; her feet abide not in her house. 12 Now is she without, now in the streets, and lieth in wait at every corner) 13 So she caught him, and kissed him, and with an impudent face said unto him, 14 I have peace-offerings with me; this day have I payed my vows *i. e.* God has been pleas'd to bestow on me many or great Blessings, for which I have given him Solemn Thanks this Very day, and as Religion and Custom obliges me, I have provided as good a Feast as those Sacrifices would afford, which I formerly vow'd and now have pay'd; having no want of any thing but some good Company. 15 Therefore came I forth of my house to meet thee, diligently to seek thy face, and I have found thee. 16 I have deckt my bed with coverings of tapestry, with carved works, with fine linen of Egypt. 17 I have perfumed my bed with myrrhe, sweet aloes, and cinnamon. 18 Come, let us take our fill of Love until the morning, let us solace our selves with loves. 19 For the good-man is not at home, he is gone a long journey; 20 He hath taken a bag of money with him, and will come home at the day appointed. 21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him. 22 He goeth after her straightway, as an ox goeth to the slaughter and knows not but that He is driving to Pasture, or as a fool to the correction of the stocks, who takes the Stocks to be an Ornament to his Legs: 23 He pursued his Lust till he was hurt thereby as if a dart did strike thro' his Liver; and as a bird hasteth to the snare, and knoweth not that it is for his life. 24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth. 25 Let not thine heart decline to her ways, go not astray in her paths. 26 For she has cast down or ruin'd many that have been wounded by her in their Estates, Reputation and even Health and Life itself; yea, many strong men for Valour as well as Health have been slain by her. 27 Her house is the way to hell, going down to the chambers of death.

XX.

The Excel-
lency of Wis-
dom set forth,
and the means
God has ap-
pointed and
makes use of
for to bring
Men to Wis-
dom or Piety.

Chap. VIII. Let no one that reads these Instructions, plead Ignorance for the Future, or Want of due Warning and Admonition given hereby to him and others, by this and other means provided by God's Goodness: for Doth not wisdom cry? and understanding put forth her voice? 2 She standeth in the top of high places, by the way in the places of the paths. 3 She crieth at the gates, at the entry of the city, at the coming in at the doors. 4 Unto you, O men, I call, and my voice is to the sons of man. 5 O ye simple, understand

PARAPHRASE.

stand wisdom; and ye fools, be ye of an understanding heart. 6 Hear, for I will speak of excellent things; and the opening of my lips shall be right things. 7 For my mouth shall speak truth, and wickedness is an abomination to my lips. 8 All the words of my mouth are in righteousness, there is nothing froward or perverse in them. 9 They are all plain to him that understands *Aright*, and right to them that find *true knowledge or will be at the Pains to know truly the Difference between Right and Wrong*. 10 Receive my instruction and not *i. e. rather than* silver; and knowledge rather than choice gold. 11 For wisdom is better than rubies; and all the things that may be desired, are not to be compared to it. 12 I wisdom dwell with prudence, *i. e. God or Religion alone can make a man truly Prudent*, and find out knowledge of witty inventions *i. e. no Advice or Subtil Contrivances can be Good or have an Happy Event at the end, but what is Agreeable to true Piety*. 13 And the fear of the Lord or *true Piety in short* is to hate evil; pride and arrogancy, and the evil way, and the froward mouth do I hate. 14 True Counsel is mine, and sound wisdom: I am *what Alone can give true understanding, and I have strength or inspire men with true and Rational Courage to persist in good Resolutions, which are neither Rashly taken up, nor Wrongly pursued*. 15 By me *i. e. following the Rules of True Religion and Piety* kings reign as they ought, and so settle themselves the more on the Thrones, on which God has placed them, and by me princes decree justice. 16 By me princes rule, and nobles, even all the judges of the earth. 17 I love *i. e. am easily attain'd by* them that love me, and those that seek me early shall find me. 18 Riches and honour are with me; yea, durable riches and righteousness. 19 My fruit is better than gold, yea, than fine gold; and my revenue than choice silver. 20 I lead in the way of righteousness, in the midst of the paths of judgment: 21 That I may cause those that love me, to inherit substance; and I will fill their treasures. 22 The Lord possessed me *as being ever present with him, whether by Wisdom is here understood the Divine Attribute of Wisdom, or the Second person of the Blessed Trinity*, in the beginning of his way, before his works of old. 23 I was set up from everlasting, from the beginning, or ever the earth was. 24 When there were no depths, I was brought forth: when there were no fountains abounding with water. 25 Before the mountains were settled; before the hills was I brought forth: 26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. 27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth: 28 When he established the clouds above: when he strengthened the foun-
tains

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tains of the deep: 29 When he gave the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: 30 Then I was by him as one brought up or Co-eternal with him; and during the Creation I was daily his delight, God being highly pleased with what was daily Created by me as being all Good in his sight, and so there was cause of rejoicing always before him; 31 Even of rejoicing in respect of the Creation of the habitable part of his earth, and adorning it with such vast Variety of Creatures; and my chief delights were with or in the sons of men, as being made in the Image of God, and so Capable of Wisdom or Religion and Piety. 32 Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. 33 Hear instruction, and be wise, and refuse it not. 34 Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors i. e. going to the Places where true Religion and Piety are taught. 35 For whoso findeth me, findeth life, and shall obtain favour of the Lord. 36 But he that sinneth against me, wrongeth his own soul; all they that hate me, love death.

Chap. IX. I said v. 34. of the foregoing Chapter that he was blessed who did watch daily at my Gates &c. For Wisdom has built, or created at first, not only this whole World as Chap. 8. 27. &c. which therefore may be look'd on as her house wherein she has hewn out her seven pillars i. e. which she has built and adorned in a most excellent manner and perfect Beauty; but also the Temple, and other places of Divine Worship and the places of Divine Instruction, as the Schools of the Prophets may also very Fitly be styl'd the House or Houses of Wisdom, especially the Temple. 2 There She hath killed her beasts, she hath mingled her wine; she hath also furnished her table i. e. As Sacrifices and Feastings upon 'em is One part at present of our Holy Religion, which is Grateful to the Very Body; So the Internal Devotion which ought to attend the Outward Rites of Religion, and also the Pious Instructions given in the Schools of the Prophets, are no less Grateful to a pious Soul, than Feasting is to the Body. 3 She hath sent forth her maidens i. e. God has appointed his Ministers to instruct others, and to invite them particularly to his Publick Worship and Service: she cries upon the highest places of the city i. e. The Temple as well as other places of Worship, and Schools of the Prophets are built on the higher places of the adjoining Country, whence the Ministers of God may be said to instruct men, as if they cried to 'em from on high, thus: 4 Whoso is simple, let him turn in hither to some place of Divine Worship or Instruction for to be made Wise: as for him that wanteth understanding, she saith to him, 5 Come, eat of my bread and drink of the wine which I have mingled i. e. Receive pious Instructions

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structions and be careful in a special manner to frequent the Publick Service of God especially his most solemn Service at his Temple, as a powerful means to preserve and increase in you a true sense of Religion. 6 Forsake the foolish, and live; and go in the way of understanding.

7 It has been observ'd v. 3. that Wisdom has sent forth her Maidens i. e. God has appointed Ministers to instruct others and to invite them thereto: And it will be Requisite to give such Ministers these few following Cautions and Directions, as to the more prudent and successful Execution of their Office. He that reproves a scorner of Religion only thereby gets to himself shame or shameful Abuses; and he that rebukes such a wicked or profligate man, only thereby gets himself a blot or Dirty and Vile Usage. 8 Wherefore Reprove (b) not a scorner, lest thereby thou only provokest him to shew Actually how much he does hate Religion and consequently thee a Minister of it. But be so Wary and Prudent, as not to rebuke any other than One that appears to thee to be so far a wise man, as to see that by thy Rebuking of him as God's Minister thou dost most Sincerely and Kindly intend his Good, and he will love thee for such thy Rebuke of him. 9 Give instruction to such a wise man, and he will be yet wiser: teach a just man or One well dispos'd, and he will increase in learning or go on to practise such other Rules of Righteousness as he has learn'd of thee. 10 For as I have afore observ'd more than once, The fear of the Lord is the beginning of wisdom: and the knowledge of the holy One i. e. that God is a Being that indispensably requires Holiness of Life, is understanding i. e. Unless men are first possess'd with some Fear of God, and that he requires Holiness of Life; it is in Vain for God's Ministers to reprove them. Such as are so far Wise, as to have some Fear of the Lord, and such a degree of Understanding as is just now mention'd, will or may thereby be Reasonably induced to amend their evil Courses upon the Reproofs of God's Ministers. 11 For the said Reproofs will serve to teach or put such in mind, that by me i. e. by a Religious Course of Life as the most Natural means thy days shall be multiplied, and the years of thy life shall be increas'd even in this World, besides eternal Happiness in the World to come. 12 That if thou be so wise as to hearken to the Instructions of God's Ministers, thou shalt be Wise for the Good of Thy self: but if thou scornest Religion, and consequently the Ministers of God who would teach thee Religion, thou alone shalt bear the Punishment of It, the Minister that re-

XXI.

Prudence to be used in re-proving others.

(b) Compare Matth. 7. 6.

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prov'd Thee shall suffer Nothing by thy Scorning, but shall be Reward-
ed for doing his Duty, as much as if it had taken due Effect.

XXII.

A lewd
Woman fur-
ther describ'd.

13 There being Nothing which is apt more to lead men thus to Scorn
or Scoff at Religion, than gratifying their Unclean Lusts, therefore I
can't Too often repeat my Admonitions against yeilding to the Tempta-
tions of any Lewd Woman. And there is the more Reason thus often
to repeat such Admonitions, because such a Foolish Woman is Clamo-
rous i.e. Impudent and Importunate: she is Simple and knows no-
thing Aright of God and Religion. 14 For in direct Opposition there-
to she sits at the door of her house, on a seat in the high places of
the City, and so over against the places appointed for God's Publick
Service; or at least for Instruction in Religion, 15 To call passen-
gers who go right on their ways i.e. to withdraw those to Wicked-
ness that were going to serve God or receive Holy Instructions.
16 By which means she says, tho' not Expressly yet in effect, Whoso
is Simple so as not to fear God, let him turn in hither to my House;
and as for him that wanteth Understanding, so as not to have a due
Sense of Religion, she saith to him in Effect, What art thou so Dull
or Ignorant as not to know, that it is found so True by Experimental
Knowledge, as to become a Proverb viz. 17 Stolen waters are sweet,
and bread eaten in secret is pleasant i.e. No Pleasure is apt to seem
so Great as that got by some Forbidden Way, and which therefore ha-
ving been long Desir'd for Want of Opportunity to enjoy it, or being the
more Eagerly enjoy'd when Opportunity offers for Fear of being Dis-
cover'd, does seem to carry in it the Greater Satisfaction to Irreligious
persons. And by such means she prevails on Many a One. 18 But the
Reason hereof is, because he knows not i.e. Such an One does not give
himself time duly to consider; that (i) the Damn'd are there i.e. that
such as comply with her Temptations, take the ready way to bring them
to the Place, where are the Rephaim or those stiled in the Scriptural
Account of the Ante-diluvian Age, Giants viz. in Wickedness of such
Lewd and other sorts as well as in Stature and Bulk of Body; and
that her Guests are in the Ready way to the Depths of Hell i.e. De-
struction here on Earth, as the said Giants were destroy'd by the Uni-
versal Flood, and also Destruction Eternally in the World to come, as
is the Miserable Condition of the same Giants. And here ends what
seems to be the First Collection of the Proverbs of Solomon, publish'd
the First time by Solomon himself.

(i) See the foregoing Note (c).

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SECTION II.

Containing The Proverbs of Solomon, which seem to have been a (k) Second Part or Collection, and Publish'd after the Foregoing Part of this Book, either by Solomon himself, or by some other between his Reign and Hezekiah's. It takes up All from Chap. X. 1. to Chap. XXIV. ult.

Chap. X. A wise son maketh a glad father: but a foolish son is the heaviness of his mother. 2 Treasures got by means of wickedness profit nothing at last or as to the next Life, but righteousness delivers from death at least eternal. 3 The Lord will not suffer the soul of the righteous to famish: but he casts away i. e. often orders things so that the substance of the wicked comes to nothing. 4 He becomes poor that deals or works with a slack or lazy hand: but the hand of the diligent maketh rich. 5 He that gathereth in summer, is a wise son: but he that sleepeth in harvest, is a son that causeth shame. 6 Blessings are upon the head of the just: but violence covereth the mouth of the wicked i. e. his own Wickedness shall violently overwhelm the wicked. 7 The memory of the just is blessed: but the name of the wicked shall rot i. e. quite perish or else stink and be abominated. 8 The wise in heart will receive commandments or Instructions: but a prating fool shall fall or ruin himself, as being generally too self-conceited to learn or be advis'd by others: 9 He that walketh uprightly, walketh surely: but he that perverteth his ways, shall be known or discover'd to be an Ill fellow. 10 He that winks with the eye thereby to give Notice to his Confederates when or how to take Opportunity to do Mischief or Cheat, causeth sorrow or is a common Grievance: as well as a prating fool shall he fall, tho' he speaks not a word when he uses such signs. 11 The mouth or discourse of a righteous man is a well of life i. e. always profitable and refreshing; but violence covereth the mouth of the wicked i. e. as he uses his Tongue only or chiefly to carry on his Ill designs, so Misery shall one day overwhelm him as a due Punishment. 12 Hatred stirreth up stripes: but love covereth all sins i. e. Love induces men to overlook or put up several great Offences.

(k) See the Preface to the Paraphrase of this Book. Only I shall add here, that for the same Reason, that in our Bible the Contents or Heads of each Chapter are not prefix'd to the beginning of the following Chapters to Chap. 24. inclusively; I have likewise not taken notice of the said Heads in the Margin of the Paraphrase, as elsewhere is done. Namely these Chapters are made up of such short Sayings, which generally have no Connexion one with the other, that to give the Heads of 'em would be little other than to transcribe them.

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13 In the lips of him that hath understanding, wisdom is found: but a rod is for the back of him that is void of understanding *i. e.* *Nothing can make him Wise, unless perhaps some great Affliction.*
 14 Wise men lay up knowledge: but the mouth of the foolish is what often brings him near to destruction. 15 The rich mans wealth is his powerful Defence like a strong city against many Evils in this Life: whereas the destruction of the poor is often owing only to their poverty. 16 The labour of the righteous tends to procure him the Necessaries or Conveniencies of Life; but the fruit of the wicked or whatever he gets or enjoys tends to sin or is laid out by him to satisfy his sinful lusts. 17 He is in the way to happiness of life here and hereafter, that keeps instruction: but he that refuses reproof errs from the way of life. 18 He that hideth hatred with lying lips, and he that uttereth a slander, is a fool. 19 In the multitude of words generally there wants not sin: but he that refraineth his lips, is wise. 20 The tongue or Discourse &c. of the just is as Valuable as choice silver, but what proceeds from the heart of the wicked is little worth or generally mischievous: 21 The lips of the righteous feed many with good Instructions, and so preserve them, but fools die for want of wisdom. 22 The blessing of the Lord, is chiefly it that makes rich, and he adds no sorrow to it *i. e.* *when God sees Fit to prosper a Man with Riches he generally orders things so, that Wealth flows in upon him without great Trouble or Hazards.* 23 It is as sport to a fool to do mischief: but a man of understanding has more wisdom than to do so. 24 Tho' the Wicked Sport often with Mischief, yet they are sometimes seiz'd with Fear of Punishment, and the said fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted. 25 As the whirlwind blasters but quickly passes away, so is the wicked no more: but the Happiness of the righteous is settled on an everlasting foundation. 26 As vinegar is Offensive to the teeth, and as smoke to the eyes, so is the sluggard to them that send him on an Errand, or imploy him in any other weighty business. 27 The fear of the Lord prolongeth days: but the years of the wicked shall be shortened. 28 The hope of the righteous shall be gladness: but the expectation of the wicked shall perish. 29 The keeping of the way of the Lord is what inspires strength or Undaunted Resolutions to the upright when Evil threatens or lies upon 'em, and what induces God to defend and deliver 'em at length from the said Evils; but destruction shall be to the workers of iniquity. 30 The righteous shall never be removed: but the wicked shall not inhabit the earth. 31 The mouth of the just bringeth forth wisdom: but the forward tongue shall be cut out *i. e.* *He that only or chiefly does Mischief*
 with

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with his Tongue, shall be duly punish'd. 32 The lips of the righteous know what is acceptable to God, and will speak nothing else; but the mouth of the wicked speaketh frowardness or what is not acceptable to God.

Chap. XI. *Cheating by a False balance is not a small Sin as men imagine but an Abomination to the Lord, but a just weight or exactly just and equal Dealing is his Delight or what he is highly pleased with:* 2 When Pride comes on a Man, then comes Shame or Contempt also upon him from Others: but with the Lowly is true Wisdom, Lowliness generally gaining Universal Respect. 3 The Integrity of the upright shall guide them: but the perverseness of transgressours shall destroy them. 4 Riches profit not in the day of wrath: but righteousness delivereth from death. 5 The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. 6 The righteousness of the upright shall deliver them: but transgressours shall be taken in their own naughtiness. 7 When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. 8 The righteous is delivered out of trouble, and the wicked cometh in his stead i. e. into the same Distress from which the Other is freed. 9 An hypocrite with his mouth destroyeth his neighbour: but through his knowledge how to find out an Hypocrite and avoid his Snares shall the just be delivered. 10 When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. 11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. 12 He that is void of wisdom, despiseth his neighbour i. e. speaks contemptuously of or ridicules him: but a man of understanding holdeth his peace, choosing to say Nothing of Another if he can't speak Well of him. 13 A tale-bearer revealeth secrets: but he that is of a faithful spirit concealeth the matter. 14 Where no counsel is, the people fall: but in the multitude of counsellors there is safety. 15 He that is surety for a stranger, shall smart for it: and he that hateth suretiship, is sure. 16 A gracious or Virtuous Woman by her Virtue retains her Honour, and or just as strong men by their Strength are enabled to retain or keep their Riches from being taken away. 17 The merciful or bountiful man to Others does reap this Advantage by such his Disposition, that he will not deny himself what is Good to his own Soul or Requisite for the Conveniencies of his Life; besides that he shall be particularly rewarded by God even in the other World for such his Mercifulness, but he that is cruel or hard-hearted to Others out of Covetousness, troubles his own flesh i. e. is prevail'd on by the same Covetous Disposition to pinch or not allow himself the

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Conveniencies or even the Necessaries of this Life, and shall be punish'd for the same in the life to come. 18 The wicked worketh a deceitful work *i. e.* often undertakes such Enterprizes as fail his Expectation; but to him that soweth *i. e.* follows Righteousness with the like Expectation of Reward as the Husbandman sows his Seed, shall be a sure Reward. 19 As righteousness tendeth to life: so he that pursueth evil, pursueth it to his own death. 20 They that are of a forward heart are abomination to the Lord: but such as are upright in their way, are his delight. 21 Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered. 22 As a Jewel of Gold would look most Ridiculously in a Swines snout, so no less ridiculous is a fair Woman which is without discretion. 23 The desire of the righteous is only that it may be Good or Well with all Men, but the expectation of the wicked is wrath *i. e.* the Wicked wish for publick Trouble and Disturbance that they may the better execute their Wicked Designs, and particularly their Malice on those they hate. And accordingly God shall pour out his Wrath upon 'em, whilst he shall do Good to the Righteous. 24 There is that scatters or gives Liberally on all proper Occasions, and yet increases in Wealth; and there is that withholdeth more than is meet, but it tendeth to poverty. 25 The liberal Soul or Person shall be made Fat or Rich; and he that watereth or gives Plentifully to others, shall be watered or receive Plentifully from God also himself. 26 He that withholds Corn, hoarding it up and refusing to expose it to Sale in a time of Scarcity on purpose to raise the Price, the people shall curse him: but blessing shall be upon the head of him that sells it at a reasonable or moderate Rate especially in such a time of Scarcity. 27 He that diligently seeks the good of others, procures Favour both of Man and God; but he that seeketh mischief, it shall come unto him. 28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch. 29 He that troubles his own house *i. e.* Family or what ever else he has the Government of, by making or fomenting Differences therein, shall inherit the wind *i. e.* be deceiv'd as to any Advantage he may expect thereby, and get nothing, and the fool of this sort shall be, as is often found by Experience, servant to the wise of heart who manages his Affairs after a more prudent manner. 30 The fruit or Benefit which the World receives of the righteous is as a tree of life, the Fruit whereof was design'd to keep mankind from being Miserable; and he that wins souls *i. e.* converts Sinners from their Sins, is wise or exercises his Wisdom in the best manner. 31 But who is so Good as to do or to suffer no Evil? Wherefore Behold or mark well what I now say, if the righteous who are so Beneficial to Mankind, never-
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theless shall be recompensed in the earth i.e. go not without due Correction from God in this life; It may thence be Reasonably and Certainly infer'd, that much more shall the wicked and the sinner i.e. Impenitent obstinate Sinner be recompens'd or punish'd at least in the World to come.

Chap. XII. Who loveth instruction, loveth knowledge: but he that hateth reproof, is brutish. 2 A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn. 3 A man shall not be establish'd by wickedness: but the root of the righteous shall not be moved. 4 A Vertuous Woman is a Crown or singular Ornament and Honour to her husband; but she that maketh her Husband asham'd by her Ill Behaviour, is an Incurable grief, consuming him as much as a Distemper which causes Rottenness in his Bones. 5 The thoughts or designs of the Righteous are according to Right or Justice; but the Counsels of the Wicked are to carry on some Deceit or Cheat. 6 Nay the Words or Consultations of the Wicked are often to ly in Wait for the Blood of the Innocent: but the Mouth or Advice of the Upright shall or does tend always to deliver them that being Innocent are laid in Wait for by the Wicked. 7 By which means frequently the wicked are overthrown, and are not: but the house of the righteous shall stand. 8 A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised. 9 He that is despised by the World, as making No shew in it, and has a competent Estate, so as to be able not only to allow himself Necessaries, but even the Conveniencies of Life, for Instance, a servant to wait on him &c. is better or happier than he that honours himself i.e. appears in great Splendor Abroad and lacks bread i.e. wants even the Necessaries of Life. 10 A righteous man regardeth the life of his beast, allowing him food and rest Convenient but the tender mercies of the wicked are cruel i.e. the very Kindnesses pretended by the wicked are intended only for a Cover to bring about their Mischievous designs the more Securely and Effectually. 11 He that takes pains in an Honest Employment, for instance, tilleth his land, shall be satisfied with bread: but he that followeth vain or idle persons and thinks to make due Provision for himself or Family, is void of understanding. 12 The wicked desireth the net of evil men i.e. first to do as much as he can by his Wiles and Arts of deceiving, and then to be secure in his Wickedness: but the root or piety of the righteous yields such Fruit or Benefit to Others, as thereby they usually do, or according to the Natural Consequence of things should, enjoy such Safety, as the Wicked only wish for, and so their Piety yields great Benefit to the Righteous themselves. 13 The wicked is often inar'd or brought into Trouble by the transgression of his lips or Talking otherwise than he ought: but the just shall or often does by his

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his Prudent discourse, and discovering the Designs of the wicked against him, and shewing their Accusations of him to be false, come out of trouble. 14 A man shall be satisfied with good by the fruit of his mouth *i. e.* *shall abundantly reap Advantage by giving good Counsel to Others, especially in Publick affairs;* and the recompence of a mans hands or Actions shall be render'd unto him *by God.* 15 The way of a fool is right in his own eyes: but he that hearkens *duly* unto the Counsel of others, is truly wise. 16 A fools wrath is presently known, *he being no sooner provoked tho' on a Trifle but he grows Angry; and what is worse, shews his Anger in an undecent manner by his Countenance, Words and Actions:* but a prudent man covereth shame *i. e.* *is not Unseemly transported with Passion.* 17 He that being cited to be a Witness, speaks the truth, *even all the Truth if Requisite, and nothing but the Truth,* shews forth his righteousness; but a false witness that speaks not the Truth, or not all the Truth when Requisite to know the true Merits of the Cause, shews forth his deceit. 18 There is a sort of men that speaketh what does Mischief like the piercing of a sword, *they wounding the Reputation of Others by their Calumnies, or else sowing Discords among Others:* but the tongue of the wise is health *i. e.* *a Good man uses all his skill to perswade men to Love, Unity and Peace.* 19 The lip of truth shall be established for ever *i. e.* *He that speaks Truth, can never be disprov'd;* but a lying tongue is generally believed but for a moment, *the Ly being quickly found out.* 20 Deceit is in the heart of them that imagine evil to others *i. e.* *they are often deceived as to their Expectations;* but to the counsellors of peace, is joy. 21 For without Gods permission, who takes a special Care of such, there shall no evil happen to the just: but the wicked shall be filled with mischief. 22 Lying lips are abomination to the Lord: but they that deal truly are his delight. 23 A prudent man concealeth his knowledge, *not making a shew of being so Wise as really he is:* but the heart of fools proclaimeth foolishness. 24 The hand of the diligent shall or tends to advance his Circumstances so, as that he is often chosen to bear rule, as a Magistrate; but the slothful shall be under tribute *i. e.* *Subjection or Slavery to others:* 25 Heaviness in the heart of man maketh it stoop: but a good or kind word maketh it glad. 26 The righteous is more excellent than his neighbour *in not deluding himself with vain hopes;* but the way of the wicked seduces or deceives them. 27 The slothful man that will not live by Work but other ill ways, often roasts not that which he took in Unlawful hunting, *it being therefore taken away from him again:* but the substance of a diligent man is precious *i. e.* *Well-got and durable.* 28 In the way of righteousness is Happiness of life, and
in

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in the path-way thereof there is no *thing that tends to death.*

Chap. XIII. A wise son heareth his fathers instruction: but a scorner heareth not rebuke. 2 A good man shall eat or partake of good by the fruit of his mouth or *the good Advice &c. he gives others,* but the soul of the transgressours shall eat or partake of *that violence or Injury they would do others.* 3 He that keepeth his mouth, keepeth his life *from much Trouble or Danger:* but he that openeth wide his lips or *speaks whatever comes into his head,* likely shall have destruction. 4 The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat. 5 A righteous man hateth lying: but a wicked man is lothsom, and cometh to shame. 6 Righteousness keepeth him that is upright in the way: but wickedness overthroweth the sinner. 7 There is that makes or *pretends himself to be rich by appearing Great Outwardly;* and yet has nothing: there is that makes himself or *lives as if he was poor,* yet hath great riches. 8 *That which often brings Men into Danger of their Lives are their Riches, that so they may be got from them by those that accuse them,* for the ransom of a mans life are his riches: but the poor heareth not rebuke or *has no great Crimes charged upon him on this account, Nothing being to be got thereby from him.* 9 The light of the righteous rejoyces *i. e. his Happiness is great and illustrious like the light of the Sun, and shall endure;* but the lamp of the wicked shall be put out *i. e. the Happiness of the Wicked is but small, like the light of a Lamp or Candle in respect of the Sun, and shall soon be at an end.* 10 Only by pride cometh contention: but with the well-advised or *lowly* is wisdom. 11 Wealth gotten by vanity, shall be diminished: but he that gathereth by labour, shall increase. 12 Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life *i. e. restores the man to his former Liveliness.* 13 Whoso despises the word or *Instruction* shall be destroyed: but he that feareth the commandment, shall be rewarded. 14 The law or *Instructions* of the wise *which ought to be receiv'd as a Law,* is a fountain of life *i. e. like a Spring of Water is most beneficial, particularly to direct Men to depart from wicked Principles and Practices, which are the snares of death.* 15 Good understanding *i. e. a prudent and pious Behaviour* gives a Man favour with all other Good Men; but the way of transgressours is hard or *Very uneasy to all Good Men, like Rough ways.* 16 Every prudent man dealeth or *acts so as to make it appear to others he acts with knowledge:* but a fool layeth open his folly. 17 A wicked messenger or *Minister that betrays his Trust, and the like,* falls into mischief: but a faithful ambassadour is health *i. e. procures the Welfare of his Prince as well as of himself.* 18 Poverty and shame shall be to him that

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that refuseth instruction : but he that regardeth reproof, shall be honoured. 19 The desire accomplished is sweet to the soul : but it is abomination to fools, *or what they will by no means be brought to, to depart from evil, and so they lose Happiness which they desire.* 20 He that walks *or converses* with wise men, shall be wise : but a companion of fools shall be destroyed. 21 Evil pursueth sinners : but to the righteous, good shall be repayed. 22 A good man leaves *i. e. takes the best way to leave* an inheritance to his childrens children : and the wealth of the sinner is laid up for the just, *being often transfer'd from his Family to Another that is Virtuous.* 23 Much food or a plentiful Provision often is in or arises from the tillage of a little Land by the poor Man, who manages what he has *Honestly and Judiciously* : but there is He that has a very large Estate, and yet it is destroyed for want of judgment to manage it. 24 He that spareth his rod when there is need of Correction, instead of truly Loving him, *in effect* hates his son ; but he that truly loves him chastens him betimes before he is accusom'd to Evil. 25 The righteous eateth to the satisfying of his soul, *his Desires being Moderate* ; but the belly of the wicked shall want, *either by their bringing themselves to Poverty thro' Luxury, or else by reason of their Insatiable desires, which makes 'em think they never have enough.*

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Chap. XIV. Every wise woman buildeth her house *i. e. by her diligent and prudent administration, is able to raise her Family, and increase its Riches and Reputation* ; but the foolish plucketh it down with her hands *i. e. by her ill management Alone, without any other Means, is sufficient to ruin her Family.* 2 He that walketh in his uprightness *i. e. sincerely discharges his Duty in all the Actions of his Life, truly* feareth the Lord : but he that is perverse in his ways *i. e. allows himself in any wilful Sin, tho' he may obey the other Commands,* despises him. 3 In the mouth of the foolish is a rod of pride *i. e. None but a Fool will wound the Reputation of Others, it often Coming home at last on himself* : but the lips of the wise shall preserve them from so abusing others, and so from being hurt by others for such Abuses. 4 Where no oxen are, the crib is clean : but much increase is by the strength of the ox *i. e. If Land be neglected, a Famine must follow, but Good husbandry bestow'd upon it, makes great Plenty.* 5 A faithful or honest witness will not ly, but a false Wretch that makes no Conscience of what he says, if he be call'd to be a witness, will utter lies. 6 A scorner that scoffs and jeers at every thing he reads or hears thereby seeks wisdom or to be thought wise, and finds it not *i. e. hinders himself from truly attaining what he would be thought to have* : but knowledge is easy to be attain'd by him that understands himself so Well, as not to be

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too Wise to learn. 7 Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. 8 The wisdom of the prudent is to understand his way or *what he ought to do upon all occasions*; but the folly or *all the skill* of fools is or lies in using deceit or some ill means to compass their ends. 9 And no wonder, for fools make a mock at sin, caring not what Injury they do others, and laughing at those that put them in mind of the sad Consequences thereof: but among the righteous there is favour *i.e.* Good men injure not others, but do them what Kindness they can. 10 The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy *i.e.* no one knows what Sorrow or Joy another has, so well as himself. 11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. 12 There is a way or many a thing, which seems right to a man for to be done; but the end thereof are the ways of death *i.e.* it proves Fatal to him at last: Wherefore Examine things Strictly and Impartially, and be not led meerly by Appearance or thy own Appetite. 13 Even in laughter the heart is often sorrowful, and the end of that mirth which is Foolish or occasion'd by any ill means, is heaviness. 14 The backslider in heart shall be filled with his own ways *i.e.* He that revolts from his Duty to avoid present Danger, shall bring thereby worse evils on himself: but a good man that keeps his Integrity tho' he suffers for it, shall be satisfied from himself, or receive abundant Satisfaction from the Clearness and Quietness of his own Conscience. 15 The simple believeth every word: but the prudent man looketh well to his going *i.e.* examines before he trusts, and considers well himself before he does as he is advis'd. 16 A wise man being admonish'd of any Error, fears incurring the Divine displeasure, and presently departs from the evil he was entering on or engag'd in; but the fool rages when he is so admonish'd, and is confident or resolv'd to go on. 17 He that is soon angry dealeth foolishly: and a man of wicked devices, or who suppresses his Anger, but contrives how to revenge himself, is hated as being much worse than the Other, whose Weakness is wont to be rather pitied. 18 The simple inherit or at last feel the effects of their folly: but the prudent are crowned or rewarded with the effects of their knowledge. 19 The evil have been seen to bow before the good: and the wicked at the gates of the righteous, and therefore they should not be Insolent in their Prosperity. 20 The poor is hated or despis'd often, and that only for his Poverty, even of his own neighbour: but the rich hath many friends. 21 Whereas he that so despises his neighbour, sinneth: but he that hath mercy on the poor, happy is he. 22 Do they not err that devise evil? but mercy and truth shall be to them that devise good.

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23 In all *honest* labour there is profit; but the *bare* talk of the lips tendeth only to penury. 24 The crown or a *singular Advantage and Ornament* of the wise is their riches: but the foolishness of fools is folly *i. e. Riches give Fools only the greater means to shew their Folly.* 25 A true witness delivers souls or *saves the Lives of such as are falsely accused*; but a deceitful witness speaketh lies to the Loss of others lives. 26 In the fear of the Lord is strong confidence of his protection; and his children *i. e. the Children of God* shall have in him a place of Refuge. 27 The fear of the Lord is a (1) fountain of life, to depart from the snares of death. 28 In the multitude of people is the kings honour: but in the want of people is the destruction of the prince. 29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly. 30 A sound heart or *quiet, honest and contented mind* is the life of the flesh *i. e. conduces much to Health and Happiness*; but envy the rottenness of the bones. 31 He that oppresses the poor *only for his Poverty, thereby reproaches the Wisdom of his maker who has seen fit to put him in such a poor condition*: but he that honours him, hath mercy on the poor. 32 The wicked is driven or taken away in his wickedness and *so has no hope in his Death*: but the righteous has hope in his death *viz. of enjoying eternal Happiness in the other Life.* 33 Wisdom rests in the heart of him that has understanding *i. e. a wise Man makes no Unseasonable shew of his Wisdom*: but that which is in the midst of fools is made known *i. e. Fools can't contain themselves, but presently vent what they know, whether there be occasion or not.* 34 Righteousness exalteth a nation: but sin is or brings a reproach or Calamities and Misery to any people. 35 And no wonder that God, the King of the whole World, should thus deal with whole Nations, when 'tis well known that according to the Principles of Good Government receiv'd among men, this is one *viz. that The kings favour is, or at least ought to be, toward a wise servant, who understands his Master's Business and is Faithful in it*; but his wrath is against him that causeth shame *i. e. disgraces his Master's Reign or Government, by his own Ill and Unfaithful Management of the Trust or Office he is put in by the King his Master.*

Chap. XV. A soft or *mild* answer turneth away wrath: but grievous *i. e. sharp or sawcy* words stir up anger. 2 The tongue of the wise useth knowledge aright *i. e. gives not only good Instructions but also at seasonable times*: but the mouth of fools poureth out foolishness. 3 The eyes of the Lord are in every place, beholding the evil and the good. 4 A wholesom tongue is a tree of life *i. e. Good*

(1) See the Paraphrase on Chap. 13, 14.

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Instructions are a great Blessing: but perverseness therein is a breach in the spirit or a Blasting wind i. e. instilling Ill Principles is of most Mischievous Consequence, and tends to blast all the Comforts of Life. 5 A fool despiseth his fathers instruction: but he that regardeth reproof, is prudent. 6 In the house of the righteous is much treasure, *tho' he has but Little, because he is well contented therewith*: but in the greatest revenues of the wicked is trouble, *because they cannot give him any real or lasting Satisfaction.* 7 The lips of the wise disperse knowledge: but the heart of the foolish doth not so, *as having no useful Knowledge to impart, or if they have no heart or mind to impart it to others.* 8 The sacrifice *tho' never so Costly*, of the wicked is an abomination to the Lord: but the bare prayer of the upright, *tho' he be not able to bring any Costly Offerings or Sacrifices*, is his delight. 9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth after righteousness. 10 Correction is grievous unto him that forsaketh the way, *it being Unpleasing to him to hear of his Faults*; and he that hateth reproof shall die. 11 *The most hidden and secret things as hell or the Grave and the place of destruction or Eternal Torment* are before the Lord: how much more then the hearts of the Children of men? 12 A scorner loveth not one that reproveth him: neither will he go unto the wise. 13 A merry heart maketh a cheerful countenance: but by sorrow of the heart, the spirit is broken. 14 The heart of him that hath understanding, seeketh solid knowledge: but the mouth of fools feedeth on foolishness *i. e. Fools gape after and relish what is Frivolous.* 15 All the days of the afflicted are evil, *if he be one that has not a Good heart and Conscience to support him*: but he that is of a merry heart *i. e. of a naturally cheerful Spirit*, and withall has a good Conscience to support his Cheerfulness, has a continual feast or what will afford him continual Comfort even in Affliction. 16 Better is little with the fear of the Lord, than great treasure, and trouble therewith, *particularly Disquiet and Confusion of Thoughts which are wont to accompany great Wealth, where there is not a Religious Fear of God.* 17 Better is a dinner of herbs where love is, than a stalled ox, and hatred therewith. 18 A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife. 19 The way of the slothful man is as an hedge of thorns *i. e. A slothful man is apt to think Any thing he has to do full of Difficulty, by reason of his Averseness to Labour*: but the way of the righteous is made plain *i. e. whereas an honest Industrious man makes Nothing of the same, and goes on Smoothly in his Business, and cheerfully conquers all Impediments.* 20 A wise son maketh a glad father: but a foolish man despiseth his mother. 21 *To do*

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what is Folly or Absurd and Wicked is joy to him that is destitute of wisdom: but a man of understanding walketh uprightly, doing Nothing that is Disorderly. 22 Without counsel, purposes are disappointed: but in the multitude of counsellors they are establish'd. 23 A man hath joy by the answer of his mouth *i. e. It is a pleasure to a good man to give Wholsom Counsel, and a Greater to see the Success of It:* and a word spoken in due season, how good is it? *i. e. but the greatest pleasure is, to give Counsel so Seasonably, that a Business is easily done thereby, which had not been done without it.* 24 The way of life is above to the wise, that he may depart from hell beneath *i. e. The way to be truly happy a Wise man sees, is to raise his thoughts &c. Above this World, and to have due Respect to God in all his Actions, which will preserve him from the most horrid Dangers here, and utter Destruction hereafter.* 25 The Lord will destroy the house of the proud: but he will establish the border *i. e. preserve the Right* of the widow. 26 The thoughts of the wicked are an abomination to the Lord: but the words of the pure are pleasant words to God. 27 He that is greedy of gain *so as not to stick at any Ill means to get it,* troubles or ruins his own house or Family instead of Raising it: but he that hates gifts or bribes and all unlawful Gain, shall live and prosper. 28 The heart of the righteous studieth to answer *what is proper to the Question put to him, and thinks it soon enough to speak, when he is ask'd about a Business,* but the mouth of the wicked poureth out evil things *i. e. bad men are apt to be Rash and forward to utter their mind, and generally speak what does more hurt than good.* 29 The Lord is far from the wicked: but he heareth the prayer of the righteous. 30 As the light of the eyes rejoiceth the heart, so a good report maketh the bones fat *i. e. gives man one of the greatest Satisfactions.* 31 The Ear that hears attentively the reproof which tends to the Amendment of life, and does accordingly, abides among the wise. 32 He that refuseth instruction despises *what tends to the Good of his own soul:* but he that heareth reproof, getteth understanding. 33 The fear of the Lord is the instruction of wisdom; and before honour is humility *i. e. Humility is the best Preparative for Honour.*

Chap. XVI. *To man belongs the ordering of the heart *i. e. Man may deliberate and order in their mind, what and in what manner and method they will speak:* but whether after all he shall be able to prevail by the answer of the tongue which he shall give, or shall so speak as to obtain such an Answer from Another as he desires, is from the Lord. 2 All the ways of a man are apt to seem clean or Unblamable in his own eyes thro' Self-love: but the Lord weighs the spirits or searches the very Intentions of the

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the heart, and often finds it Otherwise. 3 Commit thy works unto the Lord, and thy thoughts shall be established. 4 The Lord hath made all things for himself *i. e. disposes All things to serve his Ends:* yea; even the wicked, *whether Angels or Men, tho' they will not* *for the Day of Evil, i. e.* Voluntarily obey his Righteous Commands, and he did not make them at First with a principal Design to Damn 'em, yet they serve his Ends by trying the Stedfastness and Integrity of his true Servants, and Executing often his Vengeance on Others that are Wicked, even in this World; and in the World to come, by their Very Damnation they shall serve to set forth the Holiness and Justice of God to all Eternity. 5 Every one that is proud in heart, is an abomination to the Lord: though hand join in hand, he shall not be unpunished. 6 By *acts* of mercy or Kindness and of truth or Faithfulness and *Justice* *iniquity* *-lice* is purg'd *i. e. Mens Anger for Private offences and Gods Anger for Private and Publick may be appeas'd;* and especially if by the fear of the Lord men depart from all evil. 7 When a mans ways please the Lord, he makes *i. e. inclines* even his enemies to be at peace with him. 8 Better is a little with righteousness, than great revenues without right. 9 A mans heart deviseth his way *i. e. may design an End and Means to attain the same,* but the Lord directeth his steps *so as to attain the said end.*

10 A divine sentence is in the lips of the king: his mouth transgresseth not in judgment *i. e. God assists in a special manner a Pious King to give Right Judgment even in difficult Cases.* 11 None but a just weight and balance are *by the Lords appointment to be used in Dealing:* all the weights of the bag are his work *i. e. God requires exact Justice in all our Dealings, and therefore it is* One part of a Pious King's Duty to take Care thereof. 12 It is or should be an abomination to kings to commit wickedness *themselves or to suffer Others:* for the throne is established by righteousness. 13 Righteous lips are or should be the delight of kings; and they of his Subjects shew that they truly love him, that speak right, dealing Sincerely with him, and telling him the Truth, tho' it may be Ungrateful to him to hear it. 14 The wrath of a king strikes such Terror into him with whom he is offended, that it is as Terrible as if messengers were sent to execute the Sentence of death upon him: but a wise or good man or Courtier will endeavour to pacify it, whereas Ill men will be apt to exasperate it. 15 In the light or Pleasantness of the kings countenance towards One especially with whom he has been offended, is life or what mightily revives one, and his favour is what promises a man Prosperity, as a cloud of the latter rain promises or gives Hope of a plentiful Harvest.

16 How much better is it to get wisdom than gold? and to get under-

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understanding, rather to be chosen than silver? 17 The high-way or *main Care* of the upright is to depart from evil: he that keepeth his way *i. e. takes Care of his Actions that they be Good*, preserves his soul. 18 Pride goeth before destruction: and an haughty spirit before a fall. 19 Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. 20 He that handleth a matter wisely, shall find good: and whoso trusteth in the Lord, happy is he. 21 The wise in heart shall be call'd or *gain the Reputation of a prudent man*; and the sweetness of the lips increaseth understanding *i. e. if he has also the powerful charms of Eloquence to convey his Wisdom to Others, it will add a greater Value to his Wisdom, as making it more Diffusive and Instructive*. 22 Understanding is a (1) well-spring of life unto him that hath it: but the instruction of fools is folly. 23 The heart of the wise teacheth his mouth, *to speak judiciously*, and so adds learning to his lips *i. e. enables him to instruct others*. 24 Pleasant words are as an hony-comb, sweet to the soul, and health to the bones *i. e. If the Instructions of a wise man be delivered with Eloquence too, they are apt to ravish the Affections and afford great Comfort and Cure, as Hony is esteem'd not only Sweet to the Taste, but also very Wholsom to the Body*. 25 And there being never more need of Caution, than when we hear a moving Orator, therefore here may well be repeated this following Instruction *viz.* There is a way that seemeth right unto a man: but the end thereof are the ways of death. 26 He that laboureth, laboureth for himself; for his mouth craveth it of him *to keep him from starving, and therefore this is a powerful Motive to honest Labour*. 27 An ungodly man diggeth up evil *i. e. takes as much pains to contrive and do Mischief, as if he was digging for a Treasure*: and in his lips there is as a burning fire. *i. e. and One way he does Mischief is by branding others with false Slanders*. 28 A froward man soweth strife, and a whisperer separateth chief friends. 29 A violent man is often not content to live by Violence himself, but enticeth his neighbour, and leadeth him into the way that is not good. 30 He shuts his eyes, as Men are wont to do when they would think or study closely of a thing, to devise froward or evil things: and the sign being given by moving his lips he bringeth evil to pass. 31 The hoary head is a crown of glory, if it be found in the way of righteousness *i. e. Old age is most highly Venerable, when a Mans past Life has been truly Vertuous and Useful*. 32 He that is slow to anger is better or more Commendable than the mighty that quell their Enemies by overcoming 'em; and he that rules his spirit, has nobler Strength and Empire than he that takes a city. 33 The lot is cast into the lap or any other place de-
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sign'd for it, but the whole disposing thereof is of the Lord.

Chap. XVII. Better is a dry morsel, and quietness therewith, than a house full of sacrifices or Goodcheer with strife. 2 A wise servant shall have rule, or is often appointed Governor over a son that causes shame to his Family; and shall have part of the inheritance among the brethren *i. e.* He is not only left Executor of the Fathers Will, or Trustee for the Children, but his Merits perhaps rewarded with a part of the Estate, which is to be divided among 'em. 3 The fining-pot is found out by man for to try silver, and the furnace for gold: but only the Lord tries the hearts. 4 A wicked doer giveth heed to false lips: and a liar giveth ear to a naughty tongue. 5 Who-so mocketh the poor, reproacheth his maker: and he that is glad at calamities, shall not be unpunished. 6 Childrens children are the crown of old men *i. e.* The Honour and Comfort of Parents is esteem'd to ly in a numerous Progeny, which degenerates not from their Ancestors Virtue: and the glory of children are their Good and Worthy fathers or Ancestors. 7 Excellent speech becometh not a fool *i. e.* A fool should not take upon him to discourse of weightty Matters, which, as they are Above him, so are not Regarded out of his Mouth, tho' he should speak excellent things: much less do lying lips a prince, being not only a Greater Sin in him, and so more below him than Others, because he has not that Temptation to Ly, which Others have *viz.* the Displeasing of their Superiors or Fear of their Punishment; but also because it destroys his Authority when his Subjects find they can't rely on his Word. 8 A gift or Bribe is as a precious stone in the eyes of him that hath it offer'd to him, and so is seldom refused: but on the contrary whithersoever it turneth, it prospereth *i. e.* a Bribe generally prevails over Men, and carries all Causes. 9 He that covers or overlooks a transgression against himself seeks love or takes the Best course to preserve Friendship, and makes himself Universally Beloved; but he that repeats a matter *i. e.* takes up afresh an Offence that has been as it were forgotten, separates very friends *i. e.* breaks the Strictest Bands of Amity, and makes an irreconcilable Separation. 10 A single reproof enters more into *i. e.* does more Good upon a wise man, than an hundred stripes into a fool. 11 Namely such a Fool or an evil man that seeks only rebellion *i. e.* that seeking nothing but his own Will, has shaken off all Reverence to God and his Governors and is wholly bent on Mischief, and not to be Reclaimed: so that it remains therefore only that a cruel messenger shall be sent against him *i. e.* that the severest Execution, even of Death, be done upon him without Mercy. 12 Let a Bear robbed of her whelps meet a man, rather than a fool in his folly, there being less pernicious Danger in the Former than in the Latter.

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Latter. 13 Whoſo rewardeth evil for good, evil or *Puniſhment* for ſuch *Ingratitude* ſhall not depart from *Himſelf*, nor even from his houſe *i. e. Family or Poſterity*. 14 The beginning of ſtrife is as when one letteth out water by cutting the Banks of a River or Dam, which One knows not how far it may Overflow, and ſo what Miſchief it may do, and can't eaſily be ſtopt again: therefore leave off contention, before it be meddled with *i. e. before the Contending parties be ſo far engaged, as to hearken to no Reconciliation*. 15 He that juſtifieth the wicked, and he that condemneth the juſt, even they both are abomination to the Lord. 16 Wherefore is there a price or *Wealth* in the hand of a fool, whereby he is indeed enabled to get wiſdom, ſeeing he hath no heart to get it? 17 A true friend loveth at all times, he is born to be even a brother for to help in adverſity. 18 A man void of underſtanding ſtriketh hands, and becometh ſurety in the preſence of his friend, which may make him more Careleſs to pay himſelf, than he would have been, if Unknown to him, he had been Security for him. 19 He loveth tranſgreſſion that loveth ſtrife: and he that exalteth his gate *i. e. raises more ſumptuous Buildings than his Eſtate will bear*, ſeeks or takes the Ready way to the deſtruction of his Eſtate. 20 He that hath a froward or wicked heart ſo as to ſtick at nothing to accompliſh his Deſigns, ſhall find no good or be deceiv'd in his Expectation: and he that hath a perverſe or deceitful tongue falleth into miſchief. 21 He that begetteth a fool, doth it to his ſorrow: and the father of a fool hath no joy; Wherefore Great Care ought to be taken in Marriage and the Education of Children, if a Man would live long and not ſhorten his days with Grief. 22 For A merry heart doth good like a medicine: but a broken ſpirit drieth the bones. 23 A wicked man taketh a gift or bribe out of the boſom or ſecretly to pervert the ways of judgment. 24 Wiſdom is before him that hath underſtanding: but the eyes of a fool are in the ends of the earth *i. e. A wiſe Man may frequently be known by his very Face, and a Fool by his ſilly Look and Gazing about*. 25 A fooliſh ſon is a grief to his father, and bitterness *i. e. the Cauſe of a Bitter or Sorrowful life* to her that bare him. 26 Whatever ſpecious Pretences there may be for it, together with the Guilty alſo to puniſh the juſt or Innocent is not good, nor to ſtrike princes for equity *i. e. much leſs to puniſh Governors or Magiſtrates for doing equal Juſtice on all Offenders*. 27 He that hath knowledge ſpareth his words: and a man of underſtanding is of an excellent ſpirit, which reſſes his Heat and Haſtineſs, and makes him Coolly de-

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deliberate, What and When it is fit to Speak. 28 So commendable is Silence, that even a fool when he holdeth his peace, is counted wise: and he that shutteth his lips, is esteemed a man of understanding.

Chap. XVIII. Through desire or *Affectation* a man having separated himself, seeketh and intermeddleth with all wisdom *i. e. He that affects Singularity, enquires into all manner of things, as his Vain-glorious Humour leads him, which makes him also bend himself, with all the Wit he has, to overthrow the solid Reasons of Wiser Men.* 2 For such a fool hath no delight in understanding, but that his heart may discover it self *i. e. such an One does not delight in true Understanding, but all his Aim is to make a Vain Ostentation of Wisdom, and so he loves to hear Himself Talk, tho' thereby he only discovers the Folly of his Heart.* 3 When the wicked and Profane person comes or is admitted into any Company or Society, then comes along with him contempt of God and Religion and good Men, and with such ignominy or Contempt, as Growing out of it, comes even reproach or Blasphemous Language in respect of God, and Reproachful Language in respect of Good men. 4 The words of a mans mouth that is of Understanding are as deep waters, and the well-spring of wisdom as a flowing brook *i. e. a Wise man is never Exhausted as to his Wisdom, out of which, like a Fountain, Wise thoughts spring perpetually, and flow abroad for the Common Good.* 5 It is not good to accept the person of the wicked, for it tends to overthrow the righteous in judgment. 6 A fools lips enter into contention, and his mouth calleth for strokes *i. e. A Fool will thrust himself into others Quarrels, and instead of making them up, increases the Differences, till from Words they come to Blows, of which himself has a Share.* 7 A fools mouth is his destruction, and his lips are the snare of his soul. 8 The words of a tale-bearer are as wounds to the Reputation of him he backbites, and they go down into the innermost parts of the belly *i. e. sink deep into the Mind of those they are spoken to.* 9 He also that is slothful in his work, is brother or like to him that is a great waster. 10 The name *i. e. Almighty Power and Goodness* of the Lord is a strong tower: the righteous runneth into or betakes himself to it, and is safe: 11 Whereas the rich mans wealth is his strong city, and as an high wall in his own conceit. 12 Before destruction the heart of man is haughty, and before honour is humility. 13 He that answereth a matter before he heareth it, it is folly and shame unto him. 14 The spirit of a man will sustain his infirmity or Affliction, if only Bodily or Outwardly: but a wounded spirit who can bear? *i. e. If the Spirit or Mind it self be afflicted and cast down it is not in Man's power to raise it up.* 15 Therefore the heart of the
F prudent

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prudent getteth knowledge; and the ear of the wise seeketh knowledge *i. e. the truly Wise make it their chief Care to Know and Obey God's Will, as the Best or Only means to keep the Spirit from being Wounded or Dejected.* 16 A mans gift or a Man by Gifts and Presents makes room for himself, so as to be let out of Prison if in it, and even brings him before great men, either winning their Favour, or also procuring him some Office about 'em. 17 He that is first in telling his own cause, seems or may seem just, but his neighbour cometh and searcheth or examines what has been said by him, and then shews the Falsity or Deceit of It. 18 When Causes can't be easily determin'd otherwise, then the lot causeth contentions to cease, and parts or decides the matter between the mighty. 19 A brother offended is harder to be won than a strong city: and their contentions are a like hard to be ended, as it is to break the bars of a castle. 20 A mans (*m*) belly shall be satisfied with the fruit of his mouth; and with the increase of his lips shall he be filled. 21 Death and life are in the power of the tongue *i. e. A man may Make or Marr himself by his Tongue, and that in respect of (n) the Other Life as well as this:* and they that love it *viz. to talk much,* shall eat the fruit thereof *i. e. suffer by It.* 22 Who so finds a wife indeed, or a good Wife that truly answers the Character of a Wife, finds a good thing, and obtaineth favour of the Lord. 23 The poor useth *i. e. ought to use* intreaties, but the rich answereth *i. e. is apt to answer tho' He should not,* roughly. 24 A man that hath friends must shew himself friendly again, if he will preserve the Friendship of Others; and there is a friend that sticketh closer to One in any strait than a brother.

Chap. XIX. Better is the poor that walketh in his integrity, than he that is perverse in his lips *i. e. gets great Riches by circumventing and cheating others, and is therefore Cunning in his own Conceit, but in Reality a fool.* 2 Also, that the soul be without knowledge, it is not good; and he that hasteth with his feet, sinneth *i. e. Ignorance and Inconsideration are both Mischievous; for he that knows not what to choose and what to avoid, can never do Well; and he that hastily and without due deliberation pursues an End even Reasonably propounded, must needs commit many Errors.* 3 Thus the foolishness of man perverteth his way *i. e. Man commits Errors thro' Ignorance or Inconsideration, and so miss their ends, and then his heart frets not against himself for his Misfortunes, but against the Lord, as if Providence was Unkind to him.* 4 Wealth maketh many friends; but the poor is separated from or loses the friendship of his neighbour,

(*m*) See the Paraphrase on Chap. 12. 14. and 13. 2. (*n*) Compare Matth. 12. 37. which

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which he had afore he was poor. 5 A false witness shall not be unpunished, and he that speaketh lies shall not escape. 6 Many will intreat the favour of the prince; and every man is a friend to him that giveth gifts. 7 All the brethren of the poor do *or are apt to* hate *or slight* him; how much more do his friends go far from him? he pursueth them with words, *i. e. urges them with their former Promises or Protestations of Kindness*, yet they are wanting to him. 8 He that getteth wisdom, loveth his own soul: he that keepeth understanding, shall find good. 9 A false witness shall not be unpunished, and he that speaketh lies shall perish. 10 Delight *or to do his Will* is not seemly for a fool: much less for a servant to have rule over princes. 11 The discretion of a man deferreth his anger, and it is his glory to pass over a transgression. 12 The kings wrath is as *terrible as* the roaring of a lion; but his favour is as *Comfortable and Refreshing as* dew upon the grass. 13 A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping *i. e. makes a Man no more able to live at home with Her, than in a rotten and ruinous House, thro' which the Rain is continually dropping.* 14 Houses and riches are the inheritance of Children that descends to them from their fathers; but a prudent wife is from the Lord. 15 Slothfulness casteth *or brings Men by degrees* into a deep sleep *or stupid Unconcernedness for and Neglect of their Affairs*; and an idle soul shall suffer hunger. 16 He that keepeth the commandment, keepeth his own soul; but he that despiseth his ways *i. e. cares not how Disorderly he lives*, shall dy. 17 He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, will he pay him again. 18 Chasten thy son while there is hope, and let not thy soul spare for his crying. 19 A man of great wrath shall suffer punishment *or great Evils*, for if thou deliver him *out of one Inconvenience and Trouble he has brought himself into by his excessive Wrath*, yet he will by the same means quickly run into another Trouble, out of which thou must do it *i. e. deliver him again, if thou wouldst have him freed from it.* 20 Hear counsel, and receive instruction, that thou mayst be wise *so as to have Comfort* in thy latter end. 21 There are many devices in a mans heart, *which fail of their end*, but the counsel of the Lord that shall stand. 22 The desire of a good man is *to have wherewithall to shew his kindness to Others*: and a poor man *that has not wherewithall to be Kind to Others* is better than he that has, and is a liar in not making good the great Professions and Promises of Kindness which he made to Others. 23 The fear of the Lord tendeth to life, and he that hath it shall abide satisfied: he shall not be visited with evil *so as to take away the Satisfaction of his Mind.* 24 A

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lothful man hideth or would be content or glad to keep his hand in his bosom, and will or would not willingly so much as bring it to his mouth again to feed himself. 25 Smite or punish Severely a scorner of Religion and tho' it does no good on him, yet it will have this good effect, that the simple or such as are not so bad as to scoff at Religion will beware or awaken'd the more to their Duty: and only reprove one that hath understanding, and he will understand knowledge so as to amend his Fault. 26 He that wasteth the estate of his father or his health, and chases away his mother, either turning her out of Doors or making her weary of the House, is a son that causeth shame to his Parents, and brings reproach on himself as well as Family. 27 Cease my son to hear the instruction that causes i. e. him that under the pretence of Instructing, causes thee to err from the words of knowledge or true and Virtuous Instruction. 28 An ungodly witness scorns or laughs at you, if you tell him of Law and Justice and God's judgment falling upon him; and the mouth of the wicked devours iniquity i. e. some are so wicked as to boggle at no Wickedness, but swallow it down as Glibly as Drunkards do their Liquor. 29 However judgments or severe Punishments are prepared for and shall certainly fall upon scorners, and stripes or due Punishments are also prepared for and shall be laid upon the back of fools or other Wicked persons as well as Scorners.

Chap. XX. Wine drunk to Excess is what will make a Man to be a mocker or Abusive and Scurrilous in deriding not only Good men, but even the most serious and sacred things, and any other strong drink taken to excess is what will make a Man raging or Furious and Quarrellous: and therefore whosoever is deceived thereby or prevail'd upon by his Liking Wine or other strong Drink to take it to Excess, is not wise. 2 The fear caused by the Wrath of a king is as the fear caused by the roaring of a lion, which comes to devour One: So that whoso provoketh him to anger, sinneth against his own soul i. e. brings his Life, if not his Soul, into Danger. 3 It is an honour for a man to cease from strife: but every fool will be meddling in such Cases. 4 The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing. 5 Counsel in the heart of man is like deep water; but a man of understanding will draw it out i. e. Tho' the Designs of Men of Deep Reach or Wit are as hard to be sounded as Deep Waters, yet there are Others of so penetrating an Understanding as to be able to discover their Designs. 6 Most men will proclaim or boast of every one his own goodness or Readiness to be Kind to others, but a faithful man who will be as Good as his Word in time of need, who can find? 7 The just man walketh in his integrity i. e. does not boast of his Goodness, but actu-
ally

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ally does Good to others, and therefore his children are blessed after him. 8 A king that sitteth in the throne of judgment *i. e.* applies himself to his Peoples Good and to do them Justice, scattereth away all evil with his eyes *i. e.* prevents a deal of Mischief by his Inspection into Matters. 9 Who *i. e.* No one truly can say, I have made my heart clean from all Affection to Evil, I am pure so as I need do no more to purify my self from Sin. 10 Divers weights and divers measures *viz.* too heavy and big for to Buy with, and too light and small for to Sell with, both of them are alike abomination to the Lord. 11 Even a child is to be known by his doings, whether his work will be pure, and whether it be right *i. e.* whether he be like to make a good honest Man or not. 12 The hearing ear, and the seeing eye, the Lord hath made even both of them *i. e.* It is peculiarly to be ascribed to the Divine Grace, that Children and Others are well disposed, so as to listen to Instruction, and have a clear Understanding to receive Instruction. 13 Love not too much sleep out of Laziness, lest thou come to poverty; open thine eyes *i. e.* Get up in good time and follow some honest Employ, and thou shalt be satisfied with bread. 14 It is naught, it is naught, saith the buyer; who unjustly goes about to over-reach the Seller by disparaging his Goods, that so he may buy them the Cheaper: but when he has got 'em at his own Rate and is gone his way from the Seller, then he boasts how he has trick'd him, and so boasts of what is Sinful. 15 There is that thinks himself Rich and Happy, if he has but gold, and a multitude of rubies: but the lips of knowledge are a or the most precious jewel, to be valued above all other Riches. 16 Take his garment or Present and the utmost Security he can give thee, that is so rank a Fool as to become surety for One that is a stranger to him; and likewise take a present pledge of him that is so Foolish as to be Security for a strange or naughty woman. 17 Bread of deceit is sweet to a man: but afterwards his mouth shall be filled with gravel *i. e.* Tho' Riches got by Cheating and Pleasure arising from secret Sins as Adultery &c. may be Sweet at the first, yet it will prove like Greety bread, which relishes well at first to an Hungry man, but being chaw'd proves very Ungrateful to him. 18 Every purpose is established by counsel: and with good advice make war. 19 He that goeth about as a tale-bearer, revealeth secrets: therefore meddle not with him that flattereth with his lips. 20 Whoso curseth or wishes Mischief to his father or mother, his lamp shall be put out in obscure darkness *i. e.* his Prosperity shall be turn'd into great Adversity. 21 An inheritance may be gotten hastily at the beginning by using Ill means, but the end thereof shall not be blessed. 22 Say not thou, I will recompence evil, in a Case wherein thou art not the proper Judge, but wait on the Lord,

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Lord, and he shall revenge thee and also save thee from future Injuries. 23 Divers weights are an abomination unto the Lord: and a false balance is not good. 24 Mans goings *i. e. his Designs and Using means to carry 'em on*, are not without the permission, if not direction, of the Lord, how can a man then understand *Aforehand*, what will be the Event of his own way or of what he is doing. 25 It is one piece of Profaness in, and so a snare or Guilt to the man who devoureth that which is holy, making no Distinction between things Common and Holy, but converting sacred things to his Own use: and it is another piece of Profaness, To vow somewhat to God when in distress, and after he has made such vows and has obtain'd his Desire of God, to make enquiry how he may be loosed from the performance of the said Vows. 26 A wise king scattereth the wicked, and bringeth the wheel over them *i. e. As Chaff is parted from the Corn in these Countries by a Wheel, and when parted is scatter'd and driven away by the Wind, so a Wise king makes a just distinction between Good and Bad Men, and rids his Country of such as much as he can.* 27 That Faculty of the spirit or soul of a man which we call the Understanding, and more particularly in some Cases the Conscience is as the candle of the Lord, searching all the inward parts of the belly *i. e. is a Principle of Light to guide and direct man in all his Motions, and whereby he is enabled to reflect not only upon his Own Actions, but his own most secret Thoughts, and to discover the Goodness or Badness of 'em.* 28 Mercy and truth preserve the king: and his throne is upholden by mercy. 29 The glory of young men is their strength, whereby they are enabled to defend their Country, and the beauty of old men is the gray head *i. e. What makes old men Venerable is their Aged Gravity and Experience, which qualifies them for to consult and advise for the Good of their Country.* 30 The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly *i. e. Such as can't be amended without, are rather to be beaten Black and Blue, and Scourg'd till their Very hearts ake, than not be made to leave off their Evil courses.*

Chap. XXI. The kings heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will *i. e. As Men turn the Water of Rivers unto what part of their Ground they think good, by cutting Trenches for that purpose, so God diverts all Men even Kings, when he pleases, from carrying on what they Once intended, or inclines 'em to what they Once resolved against.* 2 Every way of a man is right in his own eyes: but the Lord pondereth the hearts. 3 To do justice and judgment, is more acceptable to the Lord than sacrifice. 4 An high look, and a proud heart, and the plowing *i. e. the contrivances* of the wicked is sin. 5 The thoughts of the diligent tend only

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only to plenteousness: but of every one that is hasty or inconsiderate only to want. 6 The getting of treasures by a lying tongue, is a vanity tossed to and fro of them that seek death *i. e. Riches unjustly got are no more durable than Heaps of Chaff, or Clouds of Smoak, which the Wind presently scatters abroad, and they bring such as get 'em at last to a Woful end.* 7 The robbery of the wicked shall destroy them: because they wilfully refuse to do judgment. 8 The way of such a man is froward or wicked and strange or wholly different from the Law of God: but as for the pure, his work is right. 9 It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house. 10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes. 11 When the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. 12 The righteous man or just Judge wisely considers the house of the wicked *i. e. makes a prudent but strict Scrutiny into all the Behaviour of a wicked mans Family, and so he overthroweth the wicked for their wickedness i. e. he punishes 'em for what mischief they have Already done, and renders 'em Uncapable to do any More.* 13 Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. 14 Men do not love to be thought to do any thing for Money, but a gift in secret pacifieth anger: and a reward in the bosom, strong wrath. 15 It is joy to the just to do judgment: but destruction shall be to the workers of iniquity. 16 The man that wandereth out of the way of understanding *i. e. will not live according to the wise Laws of God, shall be sent to Hell, and there remain in the congregation of the (o) Damn'd.* 17 He that too much loves pleasure shall be a poor man; he that too much loves Delicacies as wine and oil shall not be rich. 18 The wicked shall be a ransom for the righteous; and the transgressor for the upright. 19 It is better to dwell in the wilderness, than with a contentious and an angry woman. 20 There is a treasure to be desired, and oil in the dwelling of the wise *i. e. Wisdom furnishes a man not only with the Necessaries, but also Conveniencies and Pleasures of this Life, that he can reasonable desire: but a foolish man spendeth it up i. e. spends his Estate and so loses all the Conveniencies and even Necessaries of Life.* 21 He that followeth after righteousness and mercy, findeth life, righteousness and honour. 22 A wise man or Commander scaleth the city even of the mighty, by some Stratagem, and so casteth down the strength of the confidence thereof *i. e. gets over its Walls wherein the Citizens trusted, or else induces them to yield to his Goodness, to which they trust more*

(o) See the foregoing Note (c) on Chap. 20. 18.

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than to their Walls; of so much Greater Efficacy is Wisdom and Virtue of the Mind, than bare Strength of Body. 23 Who so keepeth his mouth and his tongue, keepeth his soul from troubles. 24 Proud and haughty scorner is his name, who dealeth in proud wrath *i. e.* He whose Ambition makes him unsatiable in his Desires, regards neither God nor Man, but in the most furious manner proceeds against all that oppose or cross his Designs. 25 The desire of the slothful killeth him: for his hands refuse to labour, so as to obtain honestly what he desires, and therefore he either dies for want of it if Necessaries, or else forgetting it by some Unjust means. 26 Hence he coveteth greedily or is in great Want all the day long, but the righteous gets so much by his honest labour that he gives to others and spareth not. 27 The sacrifice of the wicked, only on account of his being so Wicked as not to think of Amendment, is abomination to the Lord; how much more when he bringeth it with a wicked mind or on account of some Wicked Design, which they think thereby the Better to bring about. 28 A false witness shall perish: but the man that testifies Nothing but what he hears or the like, speaks constantly *i. e.* never varies from what he first witnesses, and so is continually Believ'd. 29 A wicked man hardeneth his face, so as not to Value other mens Reproofs; but as for the upright, he on the contrary often mistrusts and so examines his own actions, and directeth his way Aright. 30 There is no wisdom nor understanding, nor counsel that will stand Good or take Effect against the Lord. 31 Nor is any Power of Force against him: for the horse or Forces and all things requisite is or may be prepared against the day of battle: but safety or Victory is of the Lord.

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Chap. XXII. A good name is rather to be chosen than great riches, and loving favour of good men rather than silver and gold. 2 The rich and poor meet together *i. e.* are mixt together in this World, which consists not nor can of either singly so well, and therefore the Lord is the maker of this Inequality in them all for their mutual Good, which will be promoted hereby, if the Reason of the said Inequality be duly consider'd, and that God is the Author thereof. 3 A prudent man foreseeth the evil that is Coming, and hides or withdraws himself from it; but the simple or Incautious and Credulous pass on, being easily perswaded by Crafty men to think no Mischief is intended against 'em when it is, and so they are punished by falling into the said Mischief. 4 By humility and the fear of the Lord, are riches, and honour, and life. 5 Thorns and snares are in the way of the froward *i. e.* The Wicked by their Wickedness bring on themselves Trouble and Danger: but he that keeps or has a due Care of his soul shall be far from them *i. e.* keeping Company with such

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such wicked Men, and consequently far from the Trouble and Danger such bring upon themselves. 6 Train up a child in the way he should go *i. e. in Religion and Virtue*, and when he is or as he grows old most likely he will not depart from it. 7 The rich by means of his Riches rules or has a sway over the poor; and so likewise the borrower tho' he be not absolutely Poor yet thereby is made as it were a servant to the lender, so as that he dares not displease him. 8 He that soweth or commits iniquity by abusing the Power or Sway his Riches give him to the Injury of Others, shall reap vanity *i. e. shall miss of his Aim therein and receive a due Punishment from God at least*: and the rod of his anger shall fail *i. e. namely God shall punish him by making his Riches to fail, and so the Power and Sway he had by his Riches to cease, and Himself to be duly Punish'd for all such Injuries.* 9 He that hath a bountiful eye *i. e. he that beholding a Poor body, takes Pity on him and relieves him*, shall be blessed: for he giveth of his bread to the poor and does not put 'em off to be supply'd by others, or by any other Pretences. 10 Cast out the scorner of All that is Good out of any Society, and contention shall go out with him; yea strife and reproach shall cease. 11 He that loveth pureness or Sincerity of heart so as he will not flatter, nor put false Colours on any thing; for such the grace of his lips *i. e. speaking the Truth*, the king shall be his friend. 12 The eyes or special Providence of the Lord preserve such as guide themselves by true knowledge or Wisdom, and give others suitable Advice, and he overthrows the words *i. e. Counsels and Designs* of the transgressor. 13 The slothful man saith, there is a lion without, I shall be slain in the streets *i. e. such never want Pretences to excuse themselves from Labour, and are apt to feign to themselves imaginary difficulties.* 14 To be seduced by the mouth of strange or lewd women is a means to Destruction as much as to fall into a deep pit: he that is abhorred of the Lord, shall fall therein. 15 Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. 16 He that oppresseth the poor to encrease his riches, and he that giveth to the rich and Powerful to induce them to wink at his Oppression of Others, shall surely come to want.

17 Bow (p) down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. 18 For it is or will be a pleasant thing if thou keep them within thee; they shall or let them withal be fitted in thy lips *i. e. Be careful also aptly to communicate them for others Instruction.* 19 That thy trust may be in the Lord, I have made known to thee this day, even to thee, these

Of the Usefulness of these Instructions.

(p) See the Preface.

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wise and pious Rules. 20 Have not I written to thee excellent things in counsels and knowledge *i.e. excellent Rules for thy Conduct whether private or publick*; 21 That I might make thee know the certainty of the words of truth *i.e. that thou mayst have Certain and Solid Knowledge of Truths necessary for thee*, and also that thou mightest answer the words of truth *i.e. be able to give sound Advice to them that send to thee for it*?

Against In- 22 Rob not the poor, because he is poor and so not able to with-
jury to the stand thee, neither oppresses the afflicted in the gate *i.e. by doing*
Poor. him Injustice in the Courts of Judicature. 23 For the Lord will plead their cause, and spoil the soul of those that spoiled them.

Against An- 24 Make no friendship with an angry man *i.e. One given to*
ger. Anger, and with a furious man thou shalt not go *i.e. keep Company*:
25 Lest thou learn his ways, and art induced to quarrel on his account,
and so get a snare to thy soul or bring thy Life into Danger.

Against Sure- 26 Be not thou one of them that strike hands, or of them that
tiship. are sureties for debts (q) especially when thou art not able to pay
the Debts: 27 For if thou hast nothing to pay, why should he *i.e.*
why shouldst thou be so egregiously Foolish, as only to incense the Cre-
ditor against thee by taking upon thee to pay what thou wert not able,
and so provoke him to shew thee no Pity, but even to take away thy
bed from under thee.

Against In- 28 Remove not the ancient land-mark, which thy fathers have
jury and offer. 29 Seest thou a man diligent in his business? he shall stand
Honest Diligence. before kings, he shall not stand before mean men, *i.e. he shall quick-
ly be taken Notice of and preferr'd to the Service of his Prince, and
shall not continue long in the Service of a Private person.*

Of Behavi- Chap. XXIII. When thou fittest to eat with a ruler *i.e. Prince*
our before great or other great person, consider diligently what is before thee, and
Persons. whom thou art before, and behave thy self accordingly with all Circum-
spection. 2 And particularly put a knife to thy throat *i.e. be care-
full thou art not Too free in Eating or Talking, of which there will be
the more danger, if thou be a man given to appetite i.e. that loves
Eating and Drinking.* 3 Be not so desirous of his dainties that are
before thee, as to be tempted thereby to any Intemperance: for they
are deceitful meat *i.e. such Dainties are apt to tempt Men to Intem-
perance, and lead'em into it afore they are Aware; and perhaps it
was out of some Ill design, not out of Kindness, that thou wast invited.*

Of Riches. 4 Labour not to be rich with too great Sollicitude, much less by Ill
means: cease from thine own wilddom *i.e. Depend not so much on
thy own prudent Management for success in thy honest Undertakings,*

(q) See the Paraphrase, Chap. 6. 1. and 11. 13.

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as on God's blessing. 5 For why wilt thou set thine eyes or be so intent on that viz. Riches which perhaps is not ever to be attain'd by thee; or if thou dost attain 'em, they may go away again as fast as they came; for riches certainly oftentimes go away so fast, as if they did make themselves wings, as if they did fly away, as an eagle towards heaven.

6 Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats i. e. Accept not of an Invitation even to a Feast from a Sordid man. 7 For as he thinketh in his heart, so is he Really tho' he may act Outwardly to the contrary viz. eat and drink faith he to thee, but his heart is not with thee i. e. he had rather thou wouldst not eat nor drink or but Very little. 8 So that if thou acceptest the Invitation of such an One, the morsel or every bit which thou hast eaten, shalt thou have cause to be ready to vomit up, or Nauseate and wish thou hadst not eaten, when thou comest to understand his Temper, and shalt lose thy sweet words i. e. ill bestow thy Commendations of his Entertainment, or any wholesome Discourse thou madest use of at his Table. 9 For 'tis a good general Rule, to speak not of any Serious thing in the ears of a fool; for he will despise the wisdom of thy words.

Of a Sordid fellow.

10 Remove not the old land-mark; and thereby more especially enter not into the fields or invade not the Estates of the fatherless. 11 For God is in a special manner their redeemer or Protector, who is mighty above All others, and he shall plead their cause with thee.

Against injuring the Fatherless.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge, particularly in reference to what Parents are often faulty in viz. Be sure thro' a weak Fondness to 13 Withhold not correction from the child: for if thou beatest him with the rod when he deserves, he shall not dy i. e. It is the best means for to prevent his bringing Worse Punishments on him, even Death itself. 14 Thou shalt beat him with the rod, and shalt deliver his soul from hell i. e. Body and Soul from utter destruction.

Of correcting Children.

15 My son, there is the more Reason for Parents to use due Correction toward their Children, because so much Sorrow arises to themselves from their Children if Bad, and so much Joy if Good: for instance; if thine heart be wise, my heart shall rejoice, even mine, not to mention now the Happiness thou wilt have thereby thy self. 16 Yea my reins, shall rejoice, i. e. My Joy shall be such as is Better felt than express'd, when thy lips speak right things. 17 Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. 18 For surely there is an end, or Time when thou shalt be rewarded for thy Piety, and thy expectation thereof shall not be cut off.

The Comfort of good Children.

19 Hear thou, my son, and be wise, and guide thine

Against In- heart temperance.

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Of good
Children.

heart in the way. 20 Be not amongst wine-bibbers; amongst riotous eaters of flesh. 21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old. 23 Buy the truth and sell it not *i. e.* Spare no cost nor pains to acquire the Knowledge of what is True and False, Good and Bad, and think nothing of equal value with it, and therefore neglect not the study of it to get Money or Honour: Prefer also wisdom and instruction, and understanding. 24 The father of the righteous shall greatly rejoice: and he that begetteth a wise child, shall have joy of him. 25 Thy father and thy mother shall be glad, and she that bare thee shall rejoice.

Against
Whoring and
Drinking.

26 My son, give me thine heart, and let thine eyes observe my ways or directions especially as to avoiding lewd Women. 27 For an whore is One that will swallow up all thy Money as if thou didst fling it into a deep ditch; and a strange woman is so enticing that notwithstanding all the Mischief she brings upon thee, it will be as hard for thee to free thy self from her when once engag'd with her, as it is to get out of a narrow pit. 28 Tho' she pretends Love to thee, yet she also like a High-way robber, lies in wait for thee as for a prey, and by her Enticements only increaseth the transgressors among men. 29 The Better to avoid such Women, avoid also Intemperance, as also on account of other sad Effects of Intemperance: for who hath wo? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? 30 They that tarry long at the wine, they that go to seek mixt wine *i. e.* the richest Wine. 31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth it self aright *i. e.* when it appears to have all the Properties of an excellent wine in its Kind, so as to be tempted thereby to drink thereof to Excess. 32 For at the last it biteth like a serpent, and stingeth like an adder *i. e.* such Excess will cast thee into diseases as hard to Cure, and into intolerable pains, as if thou wast bit by a Serpent or Adder. 33 When thou art overcome with Wine, thy eye shall be apt to behold strange women and entice thee to Lewdness, and thy heart shall utter perverse or Unseemly things. 34 Yea, thou shalt be so senseless, as he that being a Pilot lieth down to sleep, when his Ship is toss'd in the midst of the sea, or as he that lieth down to sleep upon the top of a mast, whence he must certainly fall and kill himself in all likelihood. 35 As Contentions (v. 29.) arise from Intemperance in Wine, so shall it be thy Lot to be often beaten thereby, and yet thou shalt become so Senseless, that they have stricken me in the late quarrel, shalt thou say or confess afterwards, and I was not sick or pain'd by

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by it; they have beaten me, and I felt it not. When I shall awake or be so well recover'd of my present Bruises as to go about again, I will seek it yet again *i. e.* I will have another Drunken Bout, come what will of It: so Senseless wilt thou become by accustoming thy self to drink to Intemperance, as to utter (as v. 33.) such perverse things.

Chap. XXIV. Be not thou envious against evil men, neither desire to be with them. 2 For their heart studieth destruction, and their lips talk of mischief. 3 Through wisdom is an house builded, *The Excellency of Wisdom.* *i. e.* an Estate got and Family raised, and by understanding it is established: 4 And by knowledge shall the chambers be filled with all precious and pleasant riches. 5 A wise man is as Good as or Better than a strong man in many Cases, yea, a man of knowledge increaseth strength or Power by his skill to manage it. 6 For by wise counsel thou shalt make thy war *i. e.* Experience teaches us that Victory depends not so much on mighty Armies, as good Conduct, Discipline, and Stratagems; and in multitude of counsellors there is safety. 7 Wisdom is too high for a fool or a Vain and inconsiderate fellow to have a due Value of, and consequently to take due Pains to attain to: Whence it is that he that is such a Fool opens not his mouth in the gate *i. e.* never comes to be a Judge or like Magistrate.

8 He that deviseth new ways to do evil, shall be called in a special manner a mischievous person. 9 The thought of foolishness *Against contriving Mischief.* is sin *i. e.* to contrive any Hurtful thing tho' out of Folly or Inconsiderateness only, is sinful; and the corner is an abomination to men *i. e.* he that contrives any Hurtful thing Purposely, and out of the Disregard he has to Religion or the Good of Others, is or ought to be abhorred of all mankind.

10 If thou faint in the day of adversity it is a sign that thy strength or Courage of Mind is small, and consequently that thou wantest true Wisdom or Piety to support thee. 11 If thou forbear *Of succouring the Oppressed.* to deliver them that are drawn unto death, and those that are ready to be slain Unjustly, 12 If thou sayest to excuse thy self, behold we knew it not *viz.* that they were to dy, or were Innocent, or how to save them; Consider duly with thy self, does not he *viz.* God that ponders or knows the very Secrets of the heart consider it *viz.* what is done in such a Case? and he that keepeth thy soul, doth not he know it *viz.* whether thou only excuseth thy self with false Pretences or not? and shall not he render to every man according to his works? 13 My son, eat thou hony; because it is good; and the hony-comb, which is sweet to thy taste *i. e.* hearken to these my Instructions and meditate upon 'em with as much Pleasure as thou eatest the best Hony. For as Hony is pleasant to thy Taste and wholsom to thy Body, 14 So shall the knowledge of wisdom be unto thy

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thy soul: when thou hast found it, then there shall be a reward of thy Pains, and thy expectation shall not be cut off.

Against re-
joicing at others
Misfortunes.

15 Lay not wait, O wicked man, against the dwelling of the righteous: spoil not his resting place. 16 For a just man falleth seven i. e. many times into Trouble, and riseth up or gets out of 'em again; but the wicked shall fall into mischief so as never to get out of It. 17 Rejoyce not when thine enemy falleth into Trouble, and let not so much as thy heart be glad inwardly, when he stumbleth or is disappointed of any Expectation that it is but Reasonable for him to have. 18 Lest the Lord see it viz. thy Inward Gladness which man can't see, and it as being Unreasonable and so Sinful displease him, and he turn away his wrath from him and transfer it on thee thy self. 19 Fret not thy self because of evil men, neither be thou envious at the wicked. 20 For at the end there shall be no reward to the evil man, the candle of the wicked shall be put out i. e. his Prosperity shall cease.

Of Duty to
a King.

21 My son, fear thou the Lord, and the king as his Vice-gerent; and meddle not or have Nothing to do with them that are given to change i. e. Being discontented with the present State of things, or being Lovers of Novelty, would have a change in the Government. 22 For their calamity shall rise suddenly, and who knoweth the ruin of them both i. e. What Vengeance God and the King may take, both of them that first move Rebellion, and also of those that afterwards assist 'em.

Of doing
Justice.

23 These things also which follow belong to the wise Conduct of Life: It is not good to have respect of persons in judgment. 24 For instance, He that saith unto the wicked, thou art righteous i. e. The Judge which contrary to the clearest Evidence given against a Wicked person, shall nevertheless on account of the said Wicked Person being a Great man, or out of any other Respect to the said Wicked Person, pronounce him Righteous, him shall the people curse, nations shall abhor him. 25 But to them that rebuke him i. e. To such Magistrates as duly punish Wicked Persons without respect to their Greatness &c. shall be delight arising not only from their Own Conscience of having done what they ought, but also from hearing Others speak well of 'em for the same; and a good blessing from God himself shall come upon them. 26 For every man shall kiss his lips that giveth a right answer i. e. Every honest person will much love him that gives Sentence without Fear or Favour; and likewise Such as by their great Wisdom and Integrity know how, and also actually do speak Appositly and Agreeably to Truth on any Occasion.

Of doing
things Orderly.

27 Prepare thy work without, and make it fit for thy self in the field: and afterwards build thine house i. e. Do every thing in Order; and First mind things which are most Necessary, contenting thy self with

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with an *Hutt* in the Field, till thou hast got *Enough*, by a Careful Improvement of thy Land; and then it will be Time enough to build thee an House, and to bring a Wife to it.

28 Be not a witness against thy neighbour without cause i. e. . Against Re-venge. When thou hast no good Ground for to accuse him, nor seduce others in- to a wrong Opinion of him, and deceive not with thy lips i. e. much less suborn others against him by Promises of Reward, when all the while thou pretendest to be his Friend. 29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work or doings toward me, for this will not Excuse thee in so Acting, but rather Aggravate thy Fault, as Assuming to thy self That Vengeance which God has reserv'd to himself as his Prerogative, Deut. 32. 35.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding. 31 And lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone-wall thereof was broken down. 32 Then I saw, and considered it well: I looked upon it, and received instruction i. e. Against Idleness. This sad spectacle so deeply affected me, that thereby seeing the Miserable effects of Idleness, I was abundantly admonish'd to avoid that Vice my Self, and to correct it in Others; which I can't Better do than in those Words afore used (Chap. 6. 10, 11.) 33 Yet a little sleep, a little slumber, a little folding of the hands to sleep. 34 So shall thy poverty come, as one that travelleth; and thy want as an armed man.

SECTION III.

Chap. XXV. These that follow to the end of Chap. 29. are also Proverbs of Solomon, which the men of Hezekiah King of Judah i. e. some proper Persons appointed by the said King copied out of the Ancient Records then in Being.

2 It is the peculiar glory of God, as being a Prerogative justly due to his transcendent Majesty, Wisdom, and Goodness and Justice, which cannot permit him to be Ignorant of any thing, or to do any Ill or Unjust thing, to conceal a thing i. e. not to make known all the Reasons of his Providence, or of his Decrees and Judgments, but the honour of earthly kings, forasmuch as their Knowledge is very Imperfect, and they are liable to other Imperfections also, is to search out a matter before they decree and judge any thing about it, and to give the clearest Reasons for their Proceedings. 3 The heaven for height, and the earth for depth, and the heart of kings i. e. Secrets of State and the like, is unsearchable. 4 Take away the dross from the

I.
Of Kings.

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the silver, and there shall come forth *such Metal, as will be fit for a vessel for to be made by the finer.* 5 In like manner take away the wicked who are the *Dross of a Nation* from before the king, and his throne shall be established in *or by the righteousness of his people.* 6 Put not forth thy self in the presence of the king *i. e. Do not make thy self taken Notice of by too Splendid appearance at Court, and stand not in i. e. thrust not thy self into the place of the great men of the Court or Kingdom.* 7 For better it is that it be said unto thee, Come up hither: than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen.

II.
Against
Quarrelling.

8 Go not forth hastily to strive *i. e. go not to Law hastily, lest thou know not what to do in the end thereof i. e. lest at last thou wishest thou hadst not begun,* when thy neighbour hath put thee to shame *by Casting thee.* 9 Debate rather first thy cause with thy neighbour himself; and if ye can't compose it, yet out of Hatred or Anger discover not a secret to another *meerly to disgrace thy Adversary when it appertains not to the Cause;* 10 Lest he that heareth it, put thee to shame *for thy Perfidiousness in discovering a Secret,* and thy infamy turn not away *i. e. can never be wiped off.*

III.
Of seasonable
Advice and
mild Language
&c

11 A word fitly spoken is a like *Valuable and Pleasant to the mind,* as apples of gold in pictures of silver *i. e. Golden balls set in frames or sockets of Silver, or Yellow beautiful Apples presented in a Silver net-work Basket are Valuable and Pleasant to the sight.* 12 As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear *i. e. A Good man esteems him that gives him seasonable Reproof as much for the same, as if he had given a Jewel or Ornament of Gold.* 13 As Drink which is as Cold as ~~the~~ Cold Snow is refreshing to Labourers in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters. 14 Whoso boasteth himself of a false gift *i. e. promises much and performs little or nothing,* is like clouds and wind which promise Rain but at last go away without rain, and so fail mens Expectations. 15 By long forbearing is a prince most likely to be perswaded as well as Any other, and a soft tongue breaketh the bone *i. e. bows the stiffest Mind and bends the hardest Heart.* 16 Hast thou found hony? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it; and in like manner should all other innocent Pleasures be used with Moderation, which makes 'em Serviceable to the Comfort and Refreshment of Life; not to Excess which makes them Hurtfull to Health and Life. 17 In like manner withdraw thy foot from going Too often to thy neighbours house *even in a Friendly manner and for the Pleasure of his Company,* lest he be weary of thee, and so hate thee. 18 A man that beareth false witness against his neighbour, his tongue is like a maul

PARAPHRASE.

to beat down his Neighbour's Credit, or to break in pieces his Estate, and a sword to take away his Life, and that too at a distance like a sharp arrow. 19 Confidence in an unfaithful man in time of trouble, is like a broken tooth and a foot out of joynt, both which not only fail a man when he comes to use them, but also puts him to Pain. 20 As he acts very Improperly that takes away a mans garment in cold weather, exposing him thereby the More to the Cold; and as he that puts vinegar upon nitre thereby ~~imitates~~ *irritates* the Nitre; so is he that singeth songs to an heavy heart, his unseasonable Mirth only increasing the heaviness of the said heart. 21 If thine enemy be hungry give him bread to eat: and if he be thirsty, give him water to drink: 22 For thou shalt heap coals of fire upon his head i. e. If he has the least Spark of Goodness in him, it will make him lay aside his Enmity: or if not, His punishment shall be the greater, and the Lord shall reward thee. 23 As the north-wind in some Countries driveth away rain: so doth an angry countenance of one, that is displeased with and justly detests Backbiters, drive away from him a backbiting tongue: Or as in other Countries the North-wind brings (r) forth Rain, so does a Backbiting Tongue cause an Angry Countenance, both in him that believes the Calumny, and also in him that is calumniated, when he knows it. 24 It is better to dwell in a corner of the house-top, than with a brawling woman and in a wide house 25 As cold waters to a thirsty soul: so is good news from a far country refreshing to him, who has Friends in the said Country, from whence he seldom has Opportunity of hearing. 26 A righteous man falling down before the wicked, is as a troubled fountain, and a corrupt spring i. e. When a truly Good man is oppress'd and put out of Authority, or when he loses his Courage so as not to dare to oppose Impiety, or when he disgraces himself by any Foul and Sinful Action, All about him suffer no less Damage, than when Dirt or Filth is cast into a publick Fountain, or a Spring is stoppt up or made otherwise useless. 27 As It is not good to eat much hony: so for men to search or hunt greedily after their own glory or honour, is not a glory but reproach to them. 28 He that hath no rule over his own spirit or Passions, is thereby expos'd to innumerable dangers, like a city that is broken down, and without walls.

Chap. XXVI. As snow is Unseasonable in summer, and as rain in harvest; so honour is not seemly for a fool. 2 As the bird or Sparrow is for wandering, and as the swallow or Wild Dove is for flying Swiftly, so the curse that is causeless shall not come upon him it is

may 4.
IV.
Of Fools:

(r) The same Hebrew word, which we render here, drives away, does generally signify, to beget; and therefore I have inserted both Significations into the Paraphrase.

PARAPHRASE.

pronounced against, but shall be only as Words spoken into the Air, wherein Birds fly and wander about, without doing any Harm except to him that rashly denounced the Curse. 3 A whip for the horse, a bridle for the ass, and in like manner a rod is for the fools back, who is not to be reclaim'd by Words. 4 Wherefore at first answer not a fool, at least according to his folly or in his Own way with Bawling and Reviling, lest thou also be like unto him. 5 But if he abuse thy Silence so as to make it an Argument, that what he says is Unanswerable, then answer such a fool according to his folly, or so far as to make it appear that he is a Fool, lest he be wise in his own conceit. 6 He that sendeth a message by the hand of a fool, cutteth off the feet, and drinketh damage i. e. Had as good sent no body or better, for he can only expect to receive Damage by the Miscarriage of the Business such an One was sent about. 7 As Dancing is Unfit for the legs of the lame which are not equal, and appear to be so most when he dances: so is a parable or wise saying Improper in the mouth of fools, who are never more Ridiculous than when they would seem Wise. 8 As he that bindeth a stone in a sling, which stays not long there but is slung out, or as he that puts a Precious stone to an heap of Common stones, so is he that giveth honour or bestows any place of Honour or Authority on a fool it being as Ill placed in his hands as a Jewel in an heap of Common stones, and he being One that will quickly forfeit or cast away his Honour, as a Stone is quickly cast out of a Sling. 9 As a thorn goeth up into the hand of a drunkard, and he feels it not hurt him: so is a parable in the mouth of fools, they being not touch'd with any Compunction or Sense of and Sorrow for their Folly, by the Wiseſt and Sharpest saying, tho' spoken by themselves. 10 The great God that formed all things, both rewardeth the fool, and rewardeth transgressors i. e. Punishes men suitably to their Sins, whom a Good Prince imitates, whilst a Bad one lets such go unpunished to the Vexation of his other Subjects. 11 As a dog returneth to his vomit i. e. Tho' he has often Vomited afore by eating Too much or what is very Nauseous to the Stomach, yet will again do the like, and so make himself Vomit again: so a fool that is not to be reclaim'd returneth to his folly, tho' he has suffered often afore for it. 12 Seest thou a man wise in his own conceit? there is more hope of a fool that does not think himself above Admonition, than of him.

V.
Of Sluggards.

13 The slothful man saith, There is a lion in the way, a lion is in the streets. 14 As the door turneth upon his hinges but stirs not thence, so doth the slothful upon his bed. 15 The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. 16 Yet the sluggard is sometimes wiser in his own conceit, than seven or many men that can render a reason, or a satisfactory Account for what they do. 17 He

PARAPHRASE.

17 He that passeth by, and inter-meddleth with others that be at strife about a thing belonging not to him, is like one that taketh a snappish dog by the ears. 18 As one that pretends to be a mad man, that he may the securer do mischief, and so under that pretence is One who casteth about firebrands, arrows and any other thing that may cause death, and thus he is worse than one that is Really mad; 19 So is the man that deceiveth his neighbour, and saith, Am not I in sport, much worse than an Open Enemy. 20 Where no wood is, there the fire goeth out: so where there is no tale-bearer, the strife ceaseth. 21 As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife. 22 The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly. 23 Burning lips, and a wicked heart are like a potsherd covered with silver dross i. e. Ill and angry language suits as well with Ill will, as Silver dross with a potsherd: And he that studies to hide his Hatred under fine Words will as certainly be detected and vilified, as a Potsherd that makes a Fair shew at a distance, when it is cover'd only with the dross of Silver. 24 Yet he that hates, usually dissembles with his lips, and so lays up or conceals his deceit within him, till he has Opportunity to shew his Hatred. 25 When he speaketh fair, believe him not: for there are seven abominations in his heart i. e. he has the most detestable Designs, and that a great many against thee. 26 Whose hatred is thus covered by deceit, it often happens that his wickedness shall be shewed or made at length to appear before the whole congregation or a publick Court of Judicature. 27 For by the righteous Judgment of God, Whoso diggeth a pit, shall fall therein: and as he that rolleth a stone up hill, when he has so done, it viz. the stone will return upon him if let alone and crush him to pieces, so the Designers of Mischief are often ruin'd by the Mischief they design'd against others. 28 A lying tongue hateth those that are afflicted by it i. e. have suffer'd by his Lies, his Guilt making him not care to see or hear of 'em: and a flattering mouth worketh ruin at last to the Flatterer himself.

VI.
Of Contentious busy-bodies.

Chap. XXVII. Boast not thy self of what thou wilt do to morrow; for thou knowest not what a day may bring forth. 2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips. 3 A stone is heavy, and the sand weighty: but a fools wrath is heavier or more troublesom than them both. 4 Wrath is cruel, and anger is outrageous; but who is able to stand before envy? 5 Open rebuke is better than secret love. 6 Faithful are the wounds of a friend i. e. the Reproofs of a Friend, tho' Sharp and Cutting, yet ought to be Thankfully accepted, as coming from the Fidelity of his Friendship: but the kisses of an enemy are deceitful.

VII.
Of Self-love and true Love.

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7 The full soul or Stomach lotheth an hony-comb; but to the hungry soul every bitter or Unpleasant thing to it, if it be but nourishing, is as sweet or Pleasant: In like manner mean persons value and are thankful to God for Blessings, which the Rich slight. 8 As a bird that wandreth from her nest, does not quickly find another place to make her a new Nest, so is a man that wandreth from his place i. e. quits his Home, Trade or Office wherein he was well enough placed, thro' Levity or causeless Discontent, such an One rarely mending his Condition. 9 As Ointment and perfume rejoice the heart i. e. refresh and comfort the Natural Spirits; so does the sweetness or Kindness of a mans friend by the hearty or faithful counsel he gives him, especially if in Distress, rejoice a Mans Soul. 10 Thine own friend and thy fathers friend forsake not: neither forsaking them, go to thy brothers house for shelter or relief in the day of thy calamity, only because he is thy Brother, or unless thou art well assur'd beforehand he is thy True Friend as well as Brother: for better is a neighbour that is near to One in True Affection and Friendship, than a brother that is only near in Kin, but far off in Affection.

VIII. Of Care to avoid Offences &c. 11 My son, be wise, and make my heart glad, that I may answer him that reproacheth me, or would reproach me Otherwise with thy Miscarriages, as proceeding from the Want of my due Care of thy Education. 12 A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished. 13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman. 14 He that blesteth his friend with a loud voice, rising early in the morning, it shall be counted a curse to him i. e. He that spends his time chiefly in proclaiming the Praises Extravagantly of Him, who has been his Benefactor, disparages rather than commends his said Benefactor, in that he has done so much for a base Flatterer; who magnifying hereby rather his Own Deserts than his Benefactor's Bounty, justly incurs his Displeasure. 15 A continual dropping in a very rainy day, and a contentious woman are alike. 16 Whosoever hideth her or goes about to make her hold her Tongue, or to conceal her Bawling humor, hides or may as well go about to stop or conceal the Blowing of the wind, and the smelling of the ointment of or which is in his right hand which bewrayeth it self. 17 As iron sharpneth and brightens iron, so a man sharpneth the countenance of his friend i. e. One Wit whets Another, One Friend encourages and cheers Another, and Men are made either much Better or Worse by mutual Conversation, nothing being more Powerful as well as Natural than Society. 18 As whoso keepeth or duly takes Care of the fig-tree which he has, shall eat the fruit thereof: so he that waiteth or takes due Care of his Master and his Concerns shall be honoured

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honoured or duly rewarded for such his Care : 19 As when a Man looks into Water, the Representation of his face caus'd by the Reflection of the Water exactly answers to his Own face, so the heart of man answers to man i. e. So no one ought to expect other Affection from Others, but such as he expresses towards them. 20 As hell and destruction i. e. the Grave and Place of Torments are never full of the Bodies or Souls each have receiv'd, so the eyes of man, and likewise his Desire, are never satisfied, but still desire some New Object to please them. 21 As the fining-pot is for trying silver and the furnace for gold; so is a man to his praise i. e. so a man may be Discover'd what he is, by Trying how he can bear Praises, which will presently shew either the Modesty or Vanity of his Mind. 22 Though thou shouldst bray a fool in a mortar among wheat with a pestil, yet will not his foolishness depart from him i. e. The Folly and Wickedness of some is so Incurable, that tho' to Reproofs you add Blows and Stripes, nay beat and bruise 'em like Wheat in a Mortar, or till (as we speak) they are Black and Blue, they will not grow a Whit the Wiser or Better.

23 Be thou diligent to know the state of thy flocks, and look well to thy herds. 24 For riches are or will not last for ever without taking due Care of 'em : and doth even the crown endure to every generation or all Posterity in a Family, without due Care to manage its Revenue, (as well as Other matters belonging thereto) and the Chief or Best and most durable part of Our Revenue in this Country of Israel, in respect both of King and Others, are their Flocks and Herds. 25 For the Feeding of which the hay appeareth, and the tender grass sheweth it self, and herbs of the mountains are gathered i. e. The Earth brings forth plentifully, and thou must take Care or Pains to drive thy Cattle to fit Pastures in Spring and Summer and Autumn, and to get in Hay in season for to serve them in Winter. 26 The lambs and other sheep are for or will afford thee cloathing, and the goats are the price of the field, i. e. With the price thou sellest them for thou mayst buy a Field to sow Corn for to make thee Bread, or at least mayst buy Corn or Bread, which may supply thy Want of Corn, as well as if thou hadst a Field of thy Own. 27 And thou shalt have goats milk enough for thy food, besides Bread and other Corn, and for the food of thy household, and for maintenance for thy maidens.

IX.
Of household
Care.

Chap. XXVIII. The wicked as having an Evil Conscience which makes them Timorous, flee when no man pursueth : but the righteous are bold as a lion. 2 For the transgression or Wickedness of a land or People, which makes them fall into Factions, many are the princes thereof, several being set up at the same time as such, or One quickly dethroning Another : but by a Prince that is a man of under-stand-

X.
General Ob-
servations of
Impiety and
Religious in-
tegrity.

PARAPHRASE.

standing and knowledge, and who consequently will keep his People from transgressing God's Laws in such an heinous manner, as to provoke him to punish them by Factions and Rebellions; or else when come to the Throne after such Factions, will take proper Courses to put an end to such Divisions, especially will take due Care of Religion; by such a Prince the State thereof shall be prolonged in Peace and Prosperity.

3 A poor man that being got into Power oppresseth the poor, is like a sweeping rain which instead of Refreshing the Corn beats it down and lays it so flat that it never rises again, and so leaveth no food or causes a Famine.

4 They that forsake the law, praise the wicked: but such as keep the law contend with them.

5 Evil men understand not judgment or regard not the Difference between Right and Wrong, but they that seek the Lord understand all such things so as not to injure others.

6 Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

7 Whoso keepeth the law, is a wise son: but he that is a companion of riotous men, shameth his father.

8 He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor, God transferring his Riches into such an Ones hands.

9 He that turneth away his ear from hearing the law, even his prayer shall be abomination.

10 Whoso causeth the righteous to go astray in an evil way, i. e. Whoso by false Suggestions and deceitful Representations seduces a well-meaning man into dangerous practices, he shall fall himself into his own pit or that very Mischiefe he design'd against the other; but the upright preserving his Integrity shall have good things in possession or flourish.

11 The rich man, that becomes so rather by a fortunate Hit or Success of his Affairs than by his own extraordinary Skill in management of 'em, is apt however to become hereupon wise in his own conceit, as if he had got his Riches by his wise management; but the poor that has more understanding in such matters than he, and has not the Luck to have the like Hit or Success, searches him out i. e. upon discoursing with him easily discovers and makes it appear, that he got not his Wealth by his Wisdom.

12 When righteous men do rejoice, or are advanced, there is great glory accruing thence to a Kingdom; but when the wicked rise, a man is hidden i. e. Good men are forced to hide themselves.

13 He that covereth i. e. goes about to deny or lessen rather than forsake his sins, shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

14 Happy is the man that feareth God alway, but he that by casting off the Fear of God hardens his heart in Wickedness, shall fall into mischief.

15 As a roaring lion, and a ranging bear are dreadful to weaker beasts and destroy 'em; so is a wicked ruler over the poor people.

16 But only

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only the prince that wanteth understanding, is also a great oppressor, and thereby often shortens his Reign; but he that hateth covetousness, and all Oppression of his Subjects, shall prolong his days. 17 A man that doth violence to the blood of any person i. e. wilfully kills him, shall flee to the pit, let no man or no men shall stay him i. e. He shall never think himself Safe, but lead a Restless life to his Grave, All men looking on him as a Common Enemy and so refusing to Succour him; no, tho' they see him falling headlong into a Pit, they shall not go to save him, but let him perish. 18 Whoso walketh uprightly shall be saved: but he that is perverse in his ways, shall fall at once or so as never to recover himself. 19 He that tilleth his land shall have plenty of bread: but he that followeth after vain persons, shall have poverty enough. 20 A faithful man shall abound with blessings: but he that maketh haste to be rich, shall not be innocent. 21 To have respect of persons, is not good: for, for a piece of bread that man will transgress. 22 He that hasteth to be rich, hath an evil eye, i. e. will stick at nothing to get Riches; and likewise he that has an Evil eye or envies the Riches of others, is thereby push'd on to make Haste to be Rich himself by any means; and each considereth not that poverty shall or may after all come upon him, and he then stand in need of the Mercy of Those whom he will not now pity himself. 23 He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue. 24 Whoso robbeth or takes all he can lay his hands on away from his father or mother and saith or thinks, It is no transgression; pretending they keep him too short, or have no need of it themselves &c. the same is the companion of a destroyer i. e. Wicked enough to be an Highway-man, and murder others to have wherewithall to spend himself in Luxury. 25 He that is of a proud heart, stirreth up strife: but he that putteth his trust in the Lord, shall be made fat i. e. shall live Comfortably if not Plentifully. 26 He that trusteth in his own heart or to his own judgment, is a fool: but whoso takes due Advice from Others, he walketh wisely, and he shall be delivered from many dangers he might otherwise fall into. 27 He that giveth unto the poor, shall not lack: but he that hideth his eyes, or has not due Regard to their Misery, shall have many a curse i. e. shall bring on himself the Curse of God as well as Man, and fall into many great Misfortunes. 28 When the wicked rise, men hide themselves: but when they perish, the righteous increase.

Chap. XXIX. He that being often reprov'd, hardeneth his neck, or will not submit or hearken to the said Reproofs, shall suddenly be destroyed, and that without remedy. 2 When the righteous are in authority, the people rejoyce: but when the wicked beareth rule,

XI
Of Publick
Government.

PARAPHRASE.

rule, the people mourn. 3 Who loveth wisdom, rejoiceth his father: but he that keepeth company with harlots, spendeth his substance. 4 The king by judgment stablisheth the land: but he that receiveth gifts *i. e. takes any Illegal courses to enrich himself*, overthroweth it. 5 A man that flattereth his neighbour, spreadeth a net for his feet *i. e. is so far from being a true Friend, that he is rather a Traitor to him, and leads him unawares into Dangers*. 6 In the transgression of an evil man there is a snare *i. e. A wicked man has an Heavy heart at last, when he finds himself undone by those Arts, whereby he thought to have ruin'd others*: but the righteous doth sing and rejoyce *i. e. have always cause to be Cheerful on account of his Righteousness*. 7 The righteous considereth the cause of the poor: but the wicked regardeth not to know it. 8 Scornful men, by laughing at all things Serious whether Sacred or Civil, bring a city or country into a snare or Confusion and Danger; but or unless wise or good and pious men turn away the wrath of God and Man by their Piety and Prudence. 9 If a wise man contendeth with a foolish man, whether he rage or laugh *i. e. deal Gently or Roughly with him*, there is no rest or end of the Controversy, but the Fool will still have his Way or the last Word. 10 The blood-thirsty hate and would destroy the upright Magistrate that would bring him to Punishment, but the just seek to preserve his soul or the Life of such a Magistrate out of their Love and Esteem of him. 11 A fool uttereth all his mind at first, but a wise man keepeth so much of it as is fit, and till he sees Occasion afterwards to make it known. 12 If a ruler himself hearken to lies, all his servants are likely to be wicked. 13 The World is made up of several Sorts of Men, as the poor and the deceitful man or rich man who cheats or oppresses by Extortion the Poor that is forced to borrow of him; but these would Agree better when they meet together, would they but consider that the same Lord lightneth both their eyes or causes the Sun to shine Equally on all, and intends All should live Happily, tho' in an Unequal condition. 14 The king that faithfully judgeth the poor, his throne shall be established for ever.

XII.
Of Private
Government.

15 The rod and reproof give wisdom: but a child left to himself, bringeth his mother to shame. 16 When the wicked are multiplied, transgression increaseth: but the righteous shall see their fall. 17 Correct thy son, and he shall give thee rest from anxious Thoughts, which his Ill doing will otherwise cause in thee, yea he shall give delight unto thy soul by his Well-doing. 18 Where there is no vision *i. e. None to instruct the people, and expound the Will of God unto them*, the people grow wicked and so perish: but he that keepeth the law, happy is he. 19 A servant or One that is of a Servile nature will not be corrected by words: for though he

PARAPHRASE.

he understand what you say to him, he will not answer or do as he is bid unless he be forced by blows. 20 Seest thou a man that is hasty in his words i. e. forward to speak to a Business before his Betters, or before he understands and has considered the matter? there is more hope of a fool or One that is wholly Ignorant of the matter, being sooner Rightly informed in the Case, than him who is so self conceited.

21 He that delicately bringeth up his servant from a child i. e. expresses too much Kindness to a Servant, thereby makes him become Sawcy, so that he shall have him become or domineer and take upon him as if he was his son at length.

22 An angry man stirreth up strife, and a furious man aboundeth in transgression. 23 A mans pride shall bring him low: but honour shall uphold the humble in spirit. 24 Whoso is partner with a thief, hateth his own soul: bringing the same Guilt upon himself with that of the Thief, and consequently the like Danger as to his Life, which may tempt him still to do more Evil, for he heareth cursing, and bewrayeth it not i. e. being adjured to discover what he knows he will likely forswear himself for fear of being hang'd. 25 For often the too great fear of a man brings him into a snare or makes him Sin against God to avoid the Punishment of Men; but whoso putteth his trust in the Lord shall be safe from thus sinning against God. 26 Many seek the rulers favour, but Few consider that every mans judgment cometh from the Lord, and therefore that His Favour is to be chiefly sought. 27 There is such a perfect Antipathy between Virtue and Vice, that an unjust man, tho' never so Great, is on account of his Unjustness an abomination to the just: and he that is upright in the way, tho' he be never so Usefull to his Country, is abomination to the wicked.

XIII.
Of Anger,
Pride &c.

SECTION IV.

Containing Chap. XXX. or The words of Agur the son of May. 5.

Jakeh, even the prophecy or weighty Sentences, which, like a Prophetical teacher, the said man Agur spake unto Ithiel, even unto Ithiel one of his most eminent Scholars, and to Ucal another of his Scholars. (s)

2 Whereas out of the Esteem you have for my Wisdom, you desire to be resolv'd in some difficult matters, I must tell you in Modesty, that surely I am more brutish than or not to be compared with any man that is duly esteem'd for his Excellency in Wisdom; and have not the

I.
Agur's modest Opinion of Himself, and the Impossibility of Man's giving a full Account of God or his under-Works.

(s) See the Prefac.

PARAPHRASE.

understanding of such a man. 3 For I neither learned wisdom, nor have the knowledge of the holy i. e. I have not had the Advantage that such and some other men have had, having never been brought up in the Schools of the Prophets; nor have I ever receiv'd the Knowledge of such Sacred Mysteries as you enquire after: the Most I pretend to, is Only to know what belongs to a Pious Life. 4 But were I never so Wise, it were impossible for me to give you such an Account of the Works of God as you desire, much less of God himself: For who hath ascended up into heaven, or descended thence again, and so has been enabled to give us an accurate Account of what is or is done in Heaven, or of the Heavenly bodies as Sun &c.? Who hath gathered the wind in his fists? i. e. Who can give any tolerable account of the Wind, but God alone, who wholly has it in his Power to make 'em blow or cease, as he pleases? who but God can give any Account, by what means he hath bound the waters as in a garment i. e. keeps the Sea from coming beyond its bounds? who but he can tell how he hath established all the ends of the earth or fixed it so as never to be moved out of its place? what is his name viz. of the Man that can duly explain these things, and what is his sons name or the Name of his Family, tell me if thou canst tell? 5 The most that any man can do for your Satisfaction herein is this viz. to advise you to read and study the Book of God, and to be Content with what he has there reveal'd of Himself and his Will; which is Enough and Enough for our Happiness here and hereafter. For every word of God is pure, i. e. As all his Commandments are Holy and Just and Good, and therefore fit to be obey'd, so the Promises he has made to such as obey them are without any Deceit, and will certainly be made Good by him; and you will find by Experience, that agreeably to his Promises he is a shield or Defence to them that put their trust in him. 6 Let what thou meets with in God's Word, suffice thee to know, and add thou not unto his words Any thing of thy Own and Vouch it for his, pretending to be more acquainted with his Will than really thou art, lest he reprove or severely punish thee, and that because thou shalt so be found or become a liar, or Guilty of the Worst of Forgeries in counterfeiting Divine Inspiration.

II.
Of Prayer.

7 In Answer to your Question about Prayer, viz. What things you should ask of God, I shall only say, I would not have you multiply needless words, or be Importunate for many things in this World, but to pray as I am wont thus: two things only and in general have I required or humbly and earnestly begg'd, and do still beg, of thee, O God: deny me them not, I beseech thee, before I dy or as long as I live in this World. 8 First in respect to my Soul, remove far from me vanity and lies i. e. Secure me from being deceiv'd my self by False opinions,

PARAPHRASE.

ons, especially concerning Thee or Religion; and also from being any ways guilty of Deceiving Others: Secondly in respect to my Bodily Necessities give me neither poverty, nor riches, but feed me with food convenient for me i. e. Give me a Competent allowance, sufficient to maintain me Decently, in a middle state and condition of Life. 9 Left I be full or abound with Wealth, and thereby indulge my self in sinful Pleasures, and so, in effect at least, deny thee, and say, Who is the Lord, that I should be ty'd to obey his Commands; or lest I be poor and steal, and take the name of my God in vain i. e. run into Perjury to clear my self from the Charge of Theft.

10 As to Rules of Behaviour toward Others, they are in the main well enough Known, and therefore I need only admonish you to avoid One thing, to which our Nation is too prone, viz. Not to abuse or wrong any poor Slave, whose condition is wretched enough in it self; and therefore for Instance, accuse not especially Unjustly, but rather Excuse, such a servant or slave to his master, who perhaps is Already too Rigorous and Severe to the slave, lest he curse thee i. e. being Wrong'd by thee, and not knowing how to Right himself, appeal to God and pray him to punish thee, and thou be found guilty and therefore feel the heavy Effects of God's Vengeance for thy wrong to such a poor helpless Creature.

III.
Of Behavi-
our to the
Meanest.

11 To answer your Enquiry, what sort of Company you should keep, there are Four sorts of Men I would have you Carefully avoid. First, there is a generation or sort of Men that have no Sense of Obligations on account of the Benefits they have receiv'd from others, but that curseth or rails against their father and wish him Dead, and doth not bless or will not speak a Good word of their mother. 12 Secondly there is a generation that are Hypocrites, being pure in their own eyes, and willing to be thought so by others, and yet is not washed from their filthiness i. e. hide the greatest Filthiness or Sins, which either they do not see, or care not to leave off, under the Outward Shew of Piety. 13 There is a third generation or sort of Proud persons; O how lofty are their eyes! and their eye-lids are lifted up i. e. Their Pride appears in their very Countenance, and they Proudly overlook Others, as not worthy of being taken Notice of by them. 14 There is a fourth generation of Mischievous and Cruel persons, whose teeth are as swords, and their jaw-teeth as knives i. e. whose Ravenous Cruelty has no Example, unless you conceive a Lion or Wolf, that has Teeth both small and great, as sharp as Swords or Knives, Coming with Open Mouth to devour every Creature, that is Weaker than themselves: For in like manner such Cruel men, as Tyrants, Extortioners, False Accusers &c. Study to devour or destroy the poor or such as can't withstand their Malice from off the earth, and the needy of Help from among men.

IV.
The Com-
pany of four
sort of Men
to be avoided.

I 2

15 As

PARAPHRASE.

V.
Four things
unsatiable.

15 As to your other Question, what Creature is One of the most Un-
satiabile, I answer, The horseleach which sucks the Blood of other
Creatures till it bursts, as those cruel wicked men (mention'd v. 14.)
do the Livelibood of the Poor, till they ruin themselves. And as to
this perpetual Craving of more, the Horseleach hath two daughters
i. e. there are two things so like her herein, that they may be call'd her
Daughters, they always crying, give more, give more. Nay there
are three things that are never satisfied, yea, four things, that say
not ever, it is enough. 16 The grave which has receiv'd All gene-
rations past, and will receive those to come; and the barren womb,
or Woman who never thinks she can have Children enough, the earth
that receives all the Rain, and yet is not filled with water so as not to
still stand in need of Rain, and the fire that saith not, it is enough.
i. e. that never ceases burning as long as Fuel is put to it.

VI.
The Doom
of those men-
tion'd v. 11.

17 And here let me add the Doom of the First sort of Wicked men
afore mention'd (v. 11.) viz. The eye or Person that with his Eye or
any other way mocketh at his father, and despiseth to obey his mo-
ther, shall come to some Untimely or Infamous end so as to be expos'd
when dead to the Fowls of the Air, and that the ravens of or which
frequent the Brook which runs in the valley shall pick it viz. his Eye-
out, and the young eagles shall eat it.

VII.
Four things
hard to be
known.

18 To your next Question my Answer is, that there be three
things which are too wonderful for me, or whose Motions are be-
yond my Reach, yea four or a Fourth which I know not how to account
for. 19 Viz. the way or wonderful swiftness and high Flight of an
eagle in the air, the way or manner of a serpent's Creeping without
feet upon or up to the top of a rock, the way of a ship in the midst
of the sea, or which a Ship makes in the Sea, tho' it seems sometimes
to sink to the bottom of the Water, and again to mount up into the
Air, and lastly the way of a man with a maid i. e. the Slipperiness,
Impatience, Restless tossing, Cunning and Sleights of One that goes a
Wooing, and the Wonderful Arts he has to win the Love of Her he
courts. 20 And such also is the way or Subtilty of an adulterous
woman: she eateth, and wipeth her mouth and saith, I have
done no wickedness i. e. She abuses her Husbands bed, and yet looks
Modestly or Demurely and professes the greatest Innocence, and car-
ries her self as if she was the Honestest Woman and Kindest wife in
the World, like One that having eaten something forbidden her, wipes
her Mouth, and says not only that she has not tasted it, but also that
she even abhors to let it come within her lips.

VIII.
Four things
intolerable.

21 To your Question what things are most Intolerable, I answer,
for three things the earth is much disquieted, and for four or a
Fourth which it cannot bear: 22 Viz. for the insolent Cruelty of a
vile

PARAPHRASE.

vile servant or slave when he is advanced to a Throne and reigneth; and for the petulant Rudeness of a fool when he is filled with meat i. e. when he grows debauch'd and is in one of his Drunken fits: 23 For an ill-qualify'd and therefore odious woman when she is married, and an handmaid, that is puffed up on account of her being left heir to the estate of her mistress, or which is worse, that having supplanted her Mistress, and thrust her first out of her Husband's Affections, and then out of Doors, succeeds in her place and becomes his Wife.

24 There be four things which are little upon the earth, but they are exceeding wise in their way. 25 Viz. the ants are * a sort of creature not strong, yet they with great Wisdom prepare and safely lay up their meat in the summer. 26 The conies or rather Mountain mice are but a feeble * sort of creature, yet they are so wise as to make their houses in the rocks for their Safety, into which they have several Inlets and Outlets, that if they be assaulted one way, they may escape another. 27 The locusts have no king or Leader among 'em to guide and govern 'em, yet go they forth all of them by bands i. e. like Soldiers to battle in Good order. 28 The spider weaves a Curious Web, and therein takes hold of her prey, and both these she does as well as if she did it with her hands, and she is in kings palaces notwithstanding all Care to the Contrary.

IX.
Four things
exceeding wise.

29 To your last Question, what Creatures go most Stately, I answer, there be three things which go well, yea, four are comely in going: 30 A lion which is strongest among beasts, and turneth not away for any, 31 A fine good-spirited horse, especially when equipt for the Battle, an he-goat also with his long beard, when he walks in Pompous State before the Flock; and a king of Invincible courage, especially when he marches at the head of a Victorious Army, and Faithful to him, so that he is one against whom there is no rising up.

X.
Four things
stately.

32 If thou hast done foolishly in lifting up thy self i. e. If thy Pride or Passion has engag'd thee in some foolish Action to thy Disgrace, or if thou hast thought evil or contriv'd and endeavour'd any Unwar-rantable thing, lay thy hand upon thy mouth i. e. do not add one Fault to another by excusing it, or by blaming any other for it; much less by quarrelling with those that admonish thee of it, but by thy Silence at least acknowledge thy Error. 33 For as surely as the churning of milk bringeth forth butter, and the wringing of the nose too long or hard bringeth forth blood, and thus from Little things there is an easy Progress to Greater; so the forcing of wrath bringeth forth strife i. e. So Words first stir up Anger, and Anger is apt to make Men insist on their Own Opinion or Desire, and so turns to Quarrels and irreconcilable Enmities.

XI.
Wrath or Quarrelling is to be prevented.

SECT.

PARAPHRASE.

SECTION V.

Containing Chap. XXXI. or The words *i. e.* *Weighty Sayings* of king (t) Lemuel, even the prophecy that his mother taught him *i. e.* even the Sayings taught him with such Authority as if she had been a Prophetess.

I. Against Un-
chastness. 2 What great Concern have I for thy doing Well, O my son? and what may I not Reasonably desire of thee, as being the son of my womb, to do toward thy Good, for My sake as well as thy Own? and what may I not Reasonably even expect or require of thee, as being the son of my vows *i. e.* for whose Coming safe into the World and living here Happily I made Vows to God. Wherefore in Gratitude to Me for what I have endured and done for thee, I may Reasonably expect thou shouldst hearken to the following Directions which I give thee. 3 Give not thy strength unto women, nor thy ways to that which destroyeth kings *i. e.* In the first place give not thy self to Women, for it will destroy thy Strength both of Body and Mind, and even thy Treasures which are the Strength of thy Kingdom, and so it will engage thee in such Courses as will ruin both Thee and thy Kingdom.

II. Against In-
temperance. 4 Next It is not for kings, O Lemuel, it is not for kings of all Men to drink wine to Excess, nor for them or their princes or Great Officers &c. to drink Intemperately any sort of strong drink: 5 Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. 6 Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. 7 Let him drink and forget his poverty *i. e.* Let such an One drink Freely till he has cheer'd his Heart and raised his drooping Spirits so, as that he is able to think of something else beside his Poverty, and to remember his misery no more so as to deject him again.

III. Of doing
Justice. 8 Open thy mouth for the dumb in the cause of all such as are appointed to destruction *i. e.* The third thing I recommend to thee is, to take special Care that Justice be duly administer'd to thy Subjects, and if thou seest or knowest a Man in Danger to lose his Right or suffer Wrongfully, because thro' Fear or Ignorance, or Want of Elocution, he can't speak for himself, and make his Cause out, Keep not Silence but undertake his Defence from any Wrong or Mischief design'd against

(t) See the Preface.

PARAPHRASE.

him, especially if he be an Innocent person; and his Very Life is sought by his Enemies. 9 This of Justice is a matter of so important Consequence to thy Kingdom, that I can't but enforce my Advice thereto by Repeating it viz. Open thy mouth, judge righteously, and plead the cause of the poor and needy.

10 The Last thing I shall recommend to thee as a matter also of Great importance is the Choice of a Good Wife: But who can, or how hard is it to, find such a vertuous woman as I would have thee choose for thy Wife: for her price is far above rubies i. e. She is One that is not only Industrious but also Pious, and knows how to govern Well both her Self and Family. and so is enrich'd with all those good Qualities, which are far more Valuable than the Jewels Women love to adorn themselves with. 11 The heart of her husband doth safely trust in her Chastity and Frugality, so that he shall have no need of fearing any spoil or damage done to Him or his Estate. 12 She will do him good and not evil all the days of her life. 13 She seeketh wool, and flax, and worketh willingly with her hands i. e. she hates Idleness, and loves to be always employ'd in some piece of good Housewifery suitable to her Condition. 14 She is like the merchants ships for she bringeth her food from afar i. e. By exchange of what is made by her Own Care at Home she procures such Foreign Goods as the Family needs, and her own Country does not afford. 15 She riseth also while it is yet night or very Early, and giveth meat to her household that such as work in the Fields may go to their Work time enough, and she sets a portion or their several Tasks to her maidens at home. 16 She considereth whether a field be worth the Money that is ask'd for it, and if so, buyeth it: with the fruit or Gain of her hands she buys also and planteth a vineyard. 17 She girdeth her loyns with strength, and strengtheneth her arms i. e. As she is diligent, so she is not Slow but Quick about her business, not sparing her self, but putting her whole Strength to it. 18 She perceiveth by Experience that her merchandise is of good Advantage to her in respect of her Labour contributing to her Health as well as Gain, and therefore her candle goeth not out by night i. e. she works by Night as well as Day. 19 She layeth her hands to the spindle, and her hands hold the distaff. 20 She being not only for Getting, but also for Giving when proper, stretcheth out her hand to the poor: yea, she reacheth forth her hands to the needy. 21 Yet she is so prudent as not to give away so much to Others, as to be afraid of the snow for her household i. e. as not to provide what is requisite for her Own family in the severest part of the year, for Instance, sufficient Cloathing in the Coldest weather: for all her household are then cloathed with
double

IV.

Of a good Wife.

PARAPHRASE.

double (u) Garments, which are the Uppermost of 'em scarlet, that so they may appear the more Splendidly. 22 She maketh her self coverings of tapestry, her cloathing is silk and purple. 23 Her husband is known or taken Notice of in the Gates or Courts of Judicature, when he sitteth among the elders of the land, as on other accounts so on account of the Fineness and Neatness of his Robes. 24 She maketh fine linen, and selleth it, and delivereth curious girdles unto the merchants. 25 Strength and honour are her cloathing i. e. Her chief Ornaments are the Constancy and Vigour of her mind, and her modest, decent, and so honourable Behaviour toward every One; and on these accounts she shall rejoyce in time to come, being One that may meet Old age, and even Death it self, with Satisfaction. 26 She openeth her mouth with wisdom i. e. loves not to talk of frivolous things, but of somewhat that may do Good; and in her tongue is the law of kindness i. e. her Discourses are Instructions to do Good, shew Mercy, live Peaceably and Lovingly together. 27 She looks well especially to the ways or manners of her household, and eateth not the bread of idleness i. e. takes particular and extraordinary Care that no one of her Family be corrupted thro' Idleness. 28 Her children have reason to arise up out of their Seats in Respect to her, and to call her blessed for the Care she has taken of their Education when young; her husband also respects her, and he praises her to this effect viz. 29 Many daughters have done vertuously, but thou excellest them all i. e. Daughters may do much by their Houswifery, but nothing like to a Carefull and Virtuous Wife; and of all such Good Wives as I have heard of, I think there was never One Comparable to thee. 30 Gracelfulness of Shape and Behaviour is deceitful, forasmuch as many Ill Qualities may be concealed under it, and beauty is vain or soon Fades and Vanishes; but a woman that feareth the Lord, she shall be praised Always by her Husband, as One who will always be such a Person, and do such things, as will or ought to please him. 31 Give her of the fruit of her hands i. e. the Commendations which she justly deserves, and let or her own works shall praise her in the gates i. e. Let her Good deeds be publicly praised in the greatest Assemblies, where if All men should be Silent, her Own Works will proclaim her Excellent Worth.

(u) The word here render'd in the English Text *Scarlet*, may also signify *double garments*, as is observed in the Margin of our Bible. I shall add here, that what is said of the Care and Diligence of such a Wife, as Lemuel's Mother advises him to make Choice, is not to be thought too low or mean for a Queen, as his Wife must be since he was a King. For it is evident from Ancient Common Writers, particularly from Homer's *Odysses*, that such was the Simplicity of the more Early times, that Then even the Queens at least of petty Kings did actually severall things here mention'd, as requisite to be done by Lemuel's Wife, if she would make a Good one. And it is most probable that Lemuel was only a petty King, of which see more in the Preface.

ECCLESIASTES,

THE
PREFACE
TO
ECCLESIASTES.

TH A T this Book was writ by *Solomon*, tho' it carries not his Name in the Title or Beginning of it, is sufficiently evident from several Passages in it, which can agree to none but Him. As Chap. 1. 16. and Chap. 2. 4—9. and Chap. 12. 9, 10. &c.

I.
This Book
writ by *Solomon*.

As the *Canticles* were writ by him in his *Youth*, and his *Proverbs* in his *Riper* years, so this Book was writ when he was *Old*, and *repented* of the Sins he had been drawn into by the Snares of Women. And this is not only the bare Assertion of the Jewish Writers, but is confirm'd by the Very Subject matter of this Book itself.

II.
The Time
when it was
writ.

For this Book may be distinguish'd into *two general parts*, viz. the *First*, wherein *Solomon* shews, that All things relating only to this World are Vain and Perishing, and therefore can't afford true or solid and lasting Satisfaction or Happiness: And the *Second*, wherein he shews, that Piety is the Only means whereby to attain true and lasting Happiness. Accordingly I have divided my Paraphrase into two Sections: the former of which takes up the *Six first* Chapters, and the other the *Six last*.

III.
The two general
Parts thereof.

K

Ecclesiastes,

Ecclesiastes, or the Preacher.

PARAPHRASE.

SECTION I.

Wherein Solomon, by a long enumeration of Instances, largely proves that All mens Designs, which relate only to this World, are Vain or Perishing, and so what cannot afford real or lasting Satisfaction: And herein he spends the first Six Chapters of this Book.

I. Chap. I. **T**HE words or Instructions of King Solomon, who thought the Title of (a) THE PREACHER, or Publick Instructor of God's people, to be no less Honourable than that of the son of David, king of Jerusalem.

II. The grand Proposition herein prov'd viz. All in this World is meer Vanity. Which is prov'd, 2 Things here below, at least Comparatively with things Above are Vanity of vanities i. e. most extremely Vain and Empty, or Unable to give Solid and lasting Satisfaction, says the preacher; and for want of other Words or Ways fully to express the Vanity thereof, he must content himself to do it by Repeating the same again viz. that they are vanity of vanities, even all in this World is vanity.

III. First in respect of the Mind 3 For first in general as to the Mind of Man, what profit or solid Satisfaction of Mind has any man reap'd of all his labour which he taketh under the sun? Either they have ended in Disappointment; and Body of or if he has enjoy'd what he aim'd at by them, yet the very Enjoyment Man receiving of such his Desires has in some little time took away the Pleasure he propos'd to himself therein, or at least lastly the Pleasure of such his by any thing Enjoyment is much abated if not quite spoil'd by this single consideration, here. that he could not long enjoy what he took such Pleasure in, but if that did not leave him, he must in no long time Certainly leave it. 4 For as to the Body the other part of Man, that must dy and return to the Earth, and so one generation passeth away, and another generation comes and follows the former to the Grave, tho' the earth itself abides for ever or thro' all the several Generations that shall be in this World, for to receive the Bodies of men when dead into their Graves, out of which they are not to return till the general Resurrection, tho' other things have their daily or frequent Returns upon the Earth. 5 Thus for instance, As the Earth abides for ever, so the sun also arises daily, and daily the sun goes down, and then hastens to his

(a) See my Preface to this Book.

PARAPHRASE.

place or part of the Heaven where he arose the day afore, and there arises again. 6 In like manner the wind goeth toward the south, and then turns about to another Quarter perhaps the north; and so it whirleth about continually, and the wind returneth again according to his circuits i. e. to the several Quarters of the World. 7 Likewise all the rivers run into the sea, yet the sea is not full, so as to swell beyond its bounds, because unto the place from whence the rivers come, thither they i. e. the Waters of the said Rivers that run into the Sea, return again out of the Sea, either by secret passages thro' the Earth, or else by being exhal'd in Vapours by the Sun into the Air, and there condens'd into Rain falling down upon the Earth. 8 Another thing which render things here below such Vanity, is this, that all things here are full of labour or Trouble some how or Other, for so many ways are there to make things thus full of Labour that man cannot utter it or tell all the said Ways: One chief way or Cause thereof is this, that things here afford no full Satisfaction; for instance the eye is not satisfied with seeing, nor the ear filled with hearing, but are still desirous to see or hear some New thing, which in Reality or Strictness is impossible for Us now adays. 9 For the thing that has been in former ages, it is that which shall be again in the present; and that which is done in the present, is that which shall be done in future ages; and so strictly speaking there is no new thing under the sun. 10 This is so true that I dare any one to contradict it by putting this Question to him, Is there any thing whereof it may be said, see, this is new or what has never been seen or heard of before? If there be any One that thinks the Contrary, it must proceed only from his Ignorance in the main or many things of Former ages, for what is now or shall be after Us, it hath been already of old time which was before us. 11 And no wonder we should be Ignorant of many or most things that have been Formerly, since there is no remembrance or History of those former things left us, and we may foresee by the like Neglect of Registring all Events at present, and which will doubtless continue in all future ages, that neither shall there be any remembrance of many things done at present or that are to come, with those that shall come after.

12 I the preacher or Writer of these Instructions was king over Israel in Jerusalem, who wanted nothing either for Body or Mind, and had both Opportunity and Ability to make Trial of all things where-
 in men place their Happiness, and therefore ought to be the more Believ'd, when I declare nothing but from my Own Experience. IV. Secondly, Knowledge of natural things or Human wisdom afford no solid Satisfaction.
 13 And I gave my heart to seek and search out by wisdom, concerning all things that are done under heaven i. e. With all imaginable diligence I set my self to search into the Nature of all Creatures here

PARAPHRASE

below, thinking this would much conduce to my Happiness or Satisfaction of Mind. But I quickly found, that this sore travel hath God given to the sons of man, to be exercised therewith i. e. That this was a Tedious business, wherein after great Pains I met but with small Satisfaction, and that God has thus made this Study so very Laborious and yet very Unsatisfactory, to keep Men from or punish 'em for such vain Curiosity, especially it being frequently attended with a Neglect of Heavenly Wisdom. 14 Thus I have seen all the works that are done under the sun i. e. I have search'd into Natural things as far as Man can, and behold I have found no solid Satisfaction thereby, but rather that all such study after the Knowledge of Natural things is vanity or of little or no use, and yet attended with vexation of spirit i. e. Much Trouble while we carry on the said Study, and much Disappointment at the end as to the Satisfaction thence expected. 15 For by all such Study or Knowledge we can attain to, that which is crooked cannot be made straight by us i. e. We can't prevent or remove what crosses our Designs, much less Alter the Nature of things, or redress the Grievances in Government, and yet that which is wanting or defective in all Things and Conditions here below, is so manifold that it cannot be so much as numbered by Us. 16 However I continued on my Study after such Knowledge for a considerable time, for I communed with mine own heart, saying i. e. I thought with myself thus: Lo, I am come to great estate or Esteem by this my Knowledge, and have gotten the Name of One that has more wisdom in such matters, than all they that have been before me in Jerusalem: for yea or Verily my heart had great experience of wisdom and knowledge i. e. I actually went a great way into all sorts of such Knowledge. 17 And as the Nature of Knowledge is to excite a Thirst after more, so I gave my heart to know wisdom, and to know madness and folly i. e. I set my self to enquire into the meanest as well as greatest Matters, for instance, to mark the Actions and Occupations of Fools and Mad men, as well as the Motions of Wiser persons: but I perceived that this also is vexation of spirit i. e. That to have the Name of the Wisest man living or in his Country, as to such Knowledge I am here speaking of, viz. of Men and other Creatures here below, is at the bottom Vanity or what can't give solid Satisfaction, tho' it can't be attain'd without Vexation of Spirit, and also in many respects proves it self a Vexation to us. 18 For in much of such human wisdom is much grief: and he that increaseth such knowledge, increaseth sorrow; Such his very Knowledge and Wisdom serving to raise in him many More Doubts than Otherwise he would have had, and such as he can't resolve: Also it causes him to meet with Troublesom Opposition from various Opinions that clasp with it; and it is in some Cases

PARAPHRASE.

Cases Dangerous for a Man to be more Knowing than Others, &c.

Chap. II. *Being thus disappointed in the Expectation I had of Happiness or Solid Satisfaction in Natural and Human Wisdom, or the Knowledge of Men and Other Natural things here below, I said in mine heart, Go to now, I will prove thee with mirth i. e. I will try What Satisfaction Mirth and Pleasure can give me: therefore I set myself to enjoy all the pleasure a Man can: and behold after Trial I found that this also is vanity. 2 Wherefore I said of laughter, It is a mad thing for any one to look for Satisfaction from Excessive or Silly Laughter, which proceeds from a Madness of Mind; and of mirth I said, What doeth it? i. e. It can give I find no solid Satisfaction.*

V.
Thirdly,
Worldly Pleasure or Mirth, affords no solid Satisfaction.

3 Hereupon I sought in my heart or deliberated about a middle Course of Life, viz. to give my self unto wine (yet acquainting my heart with wisdom) and to lay hold on folly i. e. not to follow altogether the Study of the aforesaid Wisdom, nor yet altogether Pleasure, but to mix 'em together; till I might see what was that good for the sons of men, which they should do under the heaven, all the days of their life i. e. till I had sufficiently try'd, whether herein lay That so much desir'd Good, which men should pursue here all their Life Long. 4 To this end I made me great works, the Best that could be contriv'd for the Pleasure of All the Senses, viz. I built me stately and pleasant houses, I planted me fine vineyards. 5 I made me curious gardens and orchards, and I planted trees in them of all kind of fruits. 6 I made me pools as well as Fountains or Cisterns of Water, and that as for my Delight and Fish, so to water therewith the Flowers and Herbs, and especially the wood that bringeth forth trees i. e. the young Nurseries of Trees. 7 I got me men servants and maidens, and of them I had Children, which were therefore also my servants, born in my house, some of whom I employ'd in looking after my Estate and Cattel: for also I had great possessions of great and small cattle, above all that were in Jerusalem before me. 8 I gathered me also or laid up a Vast quantity of silver and gold, and the peculiar treasure of kings and of the provinces i. e. I procured me Whatever was choice and precious in other Kingdoms, and especially in such Countries as were Subject to me: I gat me men-fingers and women-fingers, and the delights of the sons of men, as musical instruments, and that of all sorts. 9 So I was great, and increased more in Greatness and Splendor than all that were before me in Jerusalem: also my wisdom remained with me i. e. Among these Pleasures I continued my Pursuit after Human Wisdom or the Knowledge of Men and other Natural things. 10 And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy, or the Enjoyment

VI.
Fourthly,
Worldly Pleasure and Wisdom can't together afford solid Satisfaction.

PARAPHRASE.

joyment of any thing that Any of my Senses made me desire: for my heart rejoyced in all my labour, and this was my portion of all my labour i. e. The Human Wisdom or Natural Knowledge I sought after did not lay any Restraining upon me in taking what Liberty I thought good to please All my Senses, but rather taught me to look on such Pleasing my Senses as the Fruit or Recompence of my Studies and Pains, or Care to get what I had got of all Pleasant or Valuable Earthly things; the Free enjoyment of 'em for the Present being the Only Portion of 'em I could take to my self. 11 Then after I had thus for a considerable time pleased all my Senses, I looked on all the works that my hands had wrought, and on the labour that I had laboured to do viz. in making magnificent Buildings, curious Gardens &c. and behold after due Trial of all the foremention'd Earthly Pleasures and Enjoyments, I found that all of it likewise was vanity and vexation of spirit, and that there was no solid profit or Satisfaction to be expected from any thing under the sun or that meerly belong'd to this World. 12 And hereupon I turned from indulging my self in Pleasure to behold wisdom i. e. to pursue again the study of Human Wisdom, and to consider the Difference between It and madness and folly in pursuing and indulging the Pleasure of our Senses. (And by these means I think I may without Arrogance say, that I am able by my Own Experience to make the Best judgment of the Preference, that even Human Wisdom or the Study of Natural Knowledge, ought to have before pleasing our Senses: for what can the man do More, or indeed can Any other do so Much, in the Trial or Experimentally finding out the true Difference between the foresaid Particulars, that cometh after the or a king as I am who write this, and that consequently has not the like Means, either as to Estate or Power, to make a like Trial as I have? even he can do at Most no more, than that which hath been already done by Me in the Case.) 13 Then upon turning my self to behold Wisdom and Folly (as v. 12.) I saw, that even Human wisdom excels the folly of indulging ones brutish Pleasures, as far as the light of the Sun, which shews things here below distinctly to Us, excels the darkness of Night which hinders us from Rightly discerning things here below, and thereby oft brings Men into many Dangers, even to the Loss of Life. 14 For the wise mans eyes are in his head, but the fool walketh in darkness i. e. The Man that has but human Wisdom so far as relates to the good Conduct of his Life, so as to enjoy Health and Ease in this Life, uses all due Caution or Circumspection so as to avoid all the Inconveniences, and much more the Troubles and Dangers of This life, into which a Fool or One that has not this Human Wisdom runs Blindfold or for Want of due Circumspection or Caution: yet I my self perceived also by my own Observation that one event happeneth to them all

VII.
Human Wisdom
excels
brutish
Pleasure.

Yet human
Wisdom (as a-
fore is said)
can afford no
solid Satisfac-
tion.

PARAPHRASE.

all i. e. That very Often He that has great Human Wisdom falls notwithstanding into many Inconveniencies, or Troubles, or even Dangers, as well as He that has not. 15 Then said I in my heart, As it happeneth to the fool, so I perceive it happeneth even to me in many Cases or Inconveniencies &c. and why was I then at all the Pains I have taken to be more wise in Natural and Human things than Others? Then I said in my heart or concluded, that this also viz. Human Wisdom or the Knowledge of Things here below is vanity. 16 For there is no remembrance of the wise in these respects more than of the fool, as to for ever or their Recompence with Eternal Life: seeing that All which now is done by such persons as have only Human Wisdom, in the days to come shall all be forgotten for the generality, or unless recorded in History, even in this world; and in the world to come they shall be so far Forgot, as that there will be no Consideration of 'em at the last day, at least so as to attain thereby Eternal Happiness: and therefore how dieth the wise man only in respect to the things of this World, but as the fool, One having no better Claim to Solid or Eternal Happiness than the Other? 17 Therefore I hated or became Quite out of Love with this life, because the work that is wrought under the sun, is grievous unto me i. e. the Toil attending this Life is Grievous and yet after all affords no Solid or Lasting Satisfaction: for all of it is or ends in vanity and vexation of spirit. 18 Yea there is also another Reason, why I hated or was Quite out of Conceit with all the Noble Structures and other Works which I have done here, because I should not long enjoy it my self, but leave it unto the man that shall be after me, and who shall enjoy it after Me, I can't tell, whether a Child of my Own or a Stranger. 19 And suppose my Own Son enjoys it, who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This is also vanity. 20 Therefore I went about to cause my heart to despair of ever attaining solid Satisfaction by all the labour which I took under the sun. 21 For what I mention'd v. 19. as only possible to my Knowledge has actually befell others (and therefore may me) viz. there is or was a man whose labour is or was in wisdom, and in knowledge, and in equity i. e. who was eminent for his Wise Contrivances, Prudent Management, and Upright or Honest Dealing, yet to a man that has not laboured therein viz. in Wisdom &c. i. e. had not Prudence to contrive or manage, nor so much as Honesty, shall or did he leave it viz. his Estate for his portion or Inheritance. Therefore as I said afore (v 19) This also is vanity, and a great evil. 22 For by this and other means what solid or lasting Satisfaction hath man of all his labour, and

VIII.

Human Labour Vain, because Fruits thereof left to whom.

PARAPHRASE.

of the vexation of his heart wherein he hath laboured under the sun? 23 For out of want of true Satisfaction arising from his Labours all his days are spent in Labours which may be esteem'd sorrows, and his travel or Care and Pains may be well esteem'd only grief; and yet so weak is the Generality of Mankind, that they are continually caring for the things of this Life, yea so far that his heart i. e. many an One taketh not rest in the night. This is also vanity.

IX.
All the Benefit of meer human Labour is the moderate or sober Enjoyment of what we have got thereby.

24 In short there is nothing better for a man, or whereby he can enjoy more the Benefit of his Labour here, than that, instead of Carking and Heaping up for his Heirs, he should eat and drink, and that he should make his soul enjoy good in his labour i. e. he should live Comfortably and Cheerfully upon what he has. This also Ability to use and enjoy aright Ones self what one has, and Not to be Covetous and Miserly I saw, that it was from the hand of God i. e. a Quality or good Disposition wrought in us by the Grace of God. 25 For who can eat, or who else can hasten hereunto more than I? i. e. It is well known, that when I could have boarded up as Much as any Other man, I chose rather to enjoy Freely my self what I had, and was as Forward to Spend as I was to Get, which Disposition I attribute to God's Grace to Me. 26 For it is God that giveth to a man that is good in his sight, wisdom and knowledge, and joy i. e. gives him Wisdom and Knowledge to judge When and How to enjoy or take the Comfort of what he has: but to the sinner he giveth or permits to have such a Covetous Mind as to make him to travel or toil, to gather and to heap up Wealth to this End viz. not that he may enjoy it himself, but that he viz. God may give or dispose of it to him that is good before God. This also is vanity and vexation of spirit to such a Covetous Wretch.

May 6.

X. Chap. III. How requisite it is for a Man to enjoy what he has got The Vicissitude as well as to get it, God has taught us by so ordering the Course of this of Seasons &c. World, as that To every thing there is a season, and a time to reach us to every purpose under the heaven: 2 A time to be born, and a time to joy what we to die: a time to plant, and a time to pluck up that which is plant- get, as well as ed: 3 A time to kill Cattel viz. when Fat, and even Men viz. when to get it, and ed: 3 A time to kill Cattel viz. when Fat, and even Men viz. when also adds to the Malefactors, and a time to heal Men and Cattel, viz. when only Vanity of things sick or hurt: A time to break or take down Buildings and a time to here. build up: 4 A time to weep, and a time to laugh: a time to mourn, and a time to dance: 5 A time to cast away stones as out of the Fields or Vineyards &c. and a time to gather stones together, as in order to make a Wall or the like: a time to embrace or for married Persons to enjoy the ends of Marriage, and a time to refrain from embracing: 6 A time to get, and a time when must be content to lose: a time to keep or lay up some part of what one has gotten, and a time to cast away or lay it out. 7 A time to rent ones Gar-

ments

PARAPHRASE.

ments as in great Troubles, and a time to sew 'em up again viz. after the Troubles are Over : a time to keep silence, and a time to speak :
 8 A time to love others, viz. when do Well, and a time to hate or avoid others, viz. when do Ill : a time of war, and a time of peace.
 9 What profit therefore hath he that worketh, in that wherein he laboureth, unless he do's it in the proper Season? 10 I have seen the travel which God hath given to the sons of men, to be exercised in it i. e. I have observ'd that God has hereby made it our Business to mark the Times or Seasons proper for any thing we would do, which has no small Trouble in it. 11 He has made every thing beautiful or Best to be done in his time and there is a Beautiful Order in the several Vicissitudes and Contrarieties of Seasons, as of Day and Night, Heat and Cold &c. Also he has set the world in their heart i. e. God has given man Ability to discern or judge of Events in part, and to conclude that there is a like Beauty in all Events, tho' never so Opposite, and we are not able to find it out, because so short is our Life here, that no man can find out the work that God maketh from the beginning to the end i. e. no one can find out what Respect the present Changes have to the Changes that have been Afore him or will be After him. 12 Wherefore I know by Experience that there is no good or Benefit in them viz. fruitless Enquiries about what is Past or Future, but 'tis Best for a man to rejoice by making the Best he can of his Present condition, and to do what good he can in his life :
 13 And also (as I said afore Chap. 2. 24.) that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God. 14 I know that whatsoever God doth i. e. Whatever Course or Order God has settled things in (as v. 1—8.) it shall be for ever : nothing can be put to it, nor any thing taken from it i. e. No alteration can be made in it by Man, and God doth it or orders the Course of things thus Unalterably, that men should thereby learn or be brought to fear before him, or humbly submit to his Government. And therefore as it is a Madness as well as Sin to be discontent, that we can't alter the settled Course of things, so it is sufficient to silence all such Unprofitable as well as Undutiful Complaints, to consider that Only
 15 That which hath been, is now; and that which is to be, hath already been, and God requireth that which is past i. e. The Course of things were settled in the same manner ever since the World began, as it is now, and will be so to the end of the World, and so God deals with Us at Present in the same manner, as he has dealt and will deal with all others.

16 And moreover I saw that a great many Evils are occasion'd under the sun, because the place of judgment is such, that wickedness was there; and the place of righteousness was become such, that

L

XI.
 Fifthly,
 Power or Authority especially

PARAPHRASE.

ally when abused can't afford any solid Satisfaction.

XII.
Of a future Life and Judgment.

iniquity was there *i. e.* because Justice is not duly executed by such as are in Authority, but the Innocent often condemn'd, and the Guilty acquitted. 17 Hereupon I said in my heart, God shall judge One day Aright between the righteous and the wicked, for there is or will be a time there or in the other World or Life for God's examining every purpose or design of Men here, and for calling to account every work of Man here, and rewarding or punishing it duly. 18 I said or wish'd in my heart concerning the estate of the sons of men, that God in the mean while might be pleas'd to manifest or make them that so abuse their Power here to be sensible of their Wickedness, in abusing other Men as if they were Beasts, and that they might see that they themselves are in reality no better than beasts in many respects. 19 For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them in several respects: For instance, as the one dieth, so dieth the other, yea, they have all one Air to draw in for their breath, so that in these respects a man hath no preeminence above a beast: for all *i. e.* Men as well as Beasts is vanity or mortal. 20 All go unto one place viz. the Earth; for all are of the dust, and all turn to dust again as to the Body. 21 As for the Spirit of Man and Beast, they are indeed vastly different, but who knows *i. e.* How few men live as if they knew the spirit or Soul of man to be such that it is immortal, and when the Body dies, goeth upward or to God to be judg'd by him; and whereas the spirit of the beast is such that it dies with the Body and with it goeth downward to the earth and there is consum'd or perishes. 22 Wherefore, since our Bodies differ not from Beasts in the foresaid respects, I perceive that for this reason also there is nothing better than that a man should rejoice in his own works at present, for that is his portion or all the Enjoyment of 'em he can be sure of: for who shall bring him to see what shall be after him *i. e.* No one can secure him the Enjoyment of that Hereafter, which he makes no Use of Now; much less can any one bring him to Life again when Dead to enjoy it. Chap. IV. So I returned and considered *i. e.* I went on to consider all the oppressions that are done under the sun especially by wicked Men that abuse the Authority they are entrusted with: and behold the tears of many such as were oppressed, and they had no comforter: to wit, on the side of their oppressors there was great power, so that they had no comforter *i. e.* No one dar'd to appear in their Behalf. 2 Wherefore I praised the dead which are already dead, more than the living which are yet alive. 3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. 4 Again I considered all travel, and every right work *i. e.* All the several honest Ways, where-

PARAPHRASE.

whereby Diligent and Ingenious men get themselves Wealth or Credit, and I observ'd that for this a man is often envied by his neighbour, and so undergoes a great many Troubles. Wherefore this is also another Cause of vanity, and vexation of spirit. 5 Especially if we consider what use some make hereof: for hereupon the fool foldeth his hands together, and eateth his own flesh i. e. some are so absurdly foolish, as by means of the foremention'd Oppressions and Envy, to be utterly discourag'd from Working, and to be perfectly Idle, and thereby even to Starve themselves, and so consume themselves as much as if they had eaten their own Flesh. 6 In excuse of themselves such are apt to use that Common Saying, better is an handful with quietness, than both the hands full with travel and vexation of spirit i. e. Better is One handful with Ease than Two without it: Which is very True, if Rightly understood viz. that as Idleness and Emptiness always go together, and therefore 'tis in vain to expect so much as one handful without Labour, (which is sufficient to shew the Folly of such as use the foresaid Saying for an Excuse of their Idleness) so a moderate Estate got honestly with moderate Diligence, and enjoy'd handsomely with perfect Contentment, is Better than the Greatest estate got by Oppression or with infinite Toil, and enjoy'd with anxious Thoughts, and which expose a man to the Hatred or Envy of Others.

7 Then I returned or reflected again on the several Vanities of Men in this World, and I saw or called to mind another vanity under the sun which I had observ'd viz. 8 There is one alone, and there is not a second i. e. It is not rare to find a Man that lives Single, or not only Unmarried, but All alone, for yea or surely he hath neither child nor brother or kinsman to make his Heir: yet is there no end of all his labour, neither is his eye satisfied with riches, neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travel or One of the greatest Evils of Human life. 9 Such an One does not consider the Common Saying, Two are better than One; which is most Certainly and Evidently True in many respects viz. because when Two or More consult together and join together in carrying on any Work, they are more likely to do it Well as well as more Easily, and so to have a good reward for their labour, or to have their Labour answer their Ends. 10 But if they have ill Success and fall into any Danger, it will make the Benefit of Society or Fellowship appear more plainly: For if they fall One after the other, the one that falls not will be able to lift up or rescue his fellow from the Danger he is fallen into: but wo to him that is alone when he falleth, as suppose into a Pit, for he hath not by him another to help him up. 11 Again we know that in the Very Beginning of the World God did not think fit to let Adam be Alone, but gave him

XIII.
Of the folly
of Covetousness.

PARAPHRASE.

an Help meet for him, which probably is the main as well as first Foundation of the forementioned Saying viz. Two are Better than One: and accordingly if two ly together, then they have heat and can Cherish or take Care One of Another, if One happens to be took Ill in the Night; but how can one be so well warm alone, especially if his Natural (b) heat be decay'd thro' Age or any other Cause, or what can One do that lies Alone and is taken Ill in the Night when all others in the House are not only Asleep, but at a Distance from him; and much more if he has no Body in his House but himself. 12 And another Occasion of the foremention'd Saying may well be suppos'd to be this viz. the Benefit of Help or Assistance in Case of being assaulted by any sort of Enemy; for if one that is an Enemy may be able to prevail against him whom he assaults if Alone, yet two i. e. He that is assaulted with the Help of another shall withstand him; and this is no More than what we learn from meaner instances, as that a threefold cord or a Cord made of three Threads or smaller Cords twisted together is not so quickly broken as a single Cord or Cord made of a single Twist.

XIV. 13 But it is not Society that will make a Man happy without Wisdom and Virtue: For better is a poor and a wise child, than an old and foolish king, who will no more be admonished. 14 For it has been known, that out (c) of prison where he has been put as being a poor Slave that had been thought at least to have injured his Master, He that was born a poor or mean Child, by his singular Prudence cometh or has come to reign, whereas also he that is born in his kingdom i. e. He that is born of Royal Ancestors, and so possess'd his Kingdom by Hereditary Right, is sometimes thro' his Folly deserted by his Subjects, and not only loses his Kingdom, but even becometh poor. 15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead i. e. If what is mention'd v. 13 and 14. happen not to a King, yet I have seen or heard of another great Infelicity which more usually befalls Kings viz. Their being left only with the bare Title and Outward state of Royalty, while the Hearts and Affections of All thro' his whole Kingdom incline to his Child or Son that is the Second to him or to be his Heir in his Kingdom. 16 And there is or will be no end of this Humour of all the people or Mankind in general, so rooted is it in 'em: for as it has been the Humour even of all that have been before them: to be Weary of what they have for some time enjoy'd, and to be pleased with Novelty, and Future

Even Kings are sometimes dethron'd and brought to Distress, and Generally all Kings are slighted when Old and going off, and the next Heir is courted.

(b) It is not improbable but Solomon might here have respect to his Father David's Case expressly taken notice of 1 Kings 1. 1, 2, &c.

(c) It is not unlikely that Solomon has here respect to the Case of Joseph in Egypt.

PARAPHRASE.

Expectations in this Life more than present Enjoyments, and consequently to slight an Old King and court Him that is to be his Successor; so they also that come after, shall not rejoyce in him i. e. shall in like manner slight the present Young Prince, and Heir, when he comes to be an Old King, and court his Son or Heir as they now do him. Surely, this also is vanity, and vexation of spirit; it hence appearing that solid Happiness is not to be found in the highest Earthly Honour or Power.

Chap. V. The only thing that can give true or lasting Satisfaction is true Piety, concerning which take the following few Rules: keep thy foot when thou goest to the house of God i. e. Be very Careful to shew all Outward and Bodily Reverence as a Token of the Inward Reverence of thy Mind, One piece of which Outward Reverence in this our Country is to put off thy Shoes from thy Feet, as in other Countries it is to pluck off the Hat: and be more ready or look upon it to be more thy Duty to hear and obey the Word of God there read and explain'd to thee, than to give the sacrifice of fools i. e. than barely to offer Sacrifice without due Care to live also an Holy Life: for they that be such Fools as to think so, consider not that they are so far from pleasing God by their Sacrifices, that they only do evil thereby and provoke God's wrath the more. 2 Next be not rash with thy mouth in Prayer to or Praises of God, and let not thine heart be hasty to utter any thing before God, for such Rashness or Hastiness is not consistent with that profound Reverence which is due to the Divine Majesty from thee, inasmuch as God is the Infinitely great and supreme King ruling in heaven over all the World, and thou a poor mortal on earth: therefore let thy words be few as a Token of thy great Reverence toward him. 3 For as a dream commonly comes through the multitude of business in the day, Men being apt to dream in the Night of what they have been much busied about in the Day: and so a fools voice is known by multitude of words, i. e. He that uses many words in his Prayers, is in danger to vent a great many Vain and Unseemly things, altogether unworthy of the Divine Majesty. 4 Lastly when thou vowest a vow unto God, defer not to pay it, when the time is come so to do, according to the tenour of thy Vow: for he i. e. God has no pleasure in such as be so great fools as to go about to trifle with or mock him by not paying their Vows: therefore duly pay that which thou hast vowed. 5 Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. 6 Therefore suffer not thy mouth to cause thy flesh to sin i. e. Do not hastily engage thy self in such Vows, as the Weakness of human Nature and thy Fleishly reluctances will not suffer thee to perform; neither say thou or think to excuse thy self from the Obligations

XV.

Superstitious
and Vain Wor-
ship of GOD
can't afford
true Satisfac-
tion, but only
true Piety can
do so, con-
cerning which
some weighty
Rules are here
given.

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tions thou thus layest on thy self before God and the particular or Guardian angel assigned thee, and who is therefore a Witness of thy Vow, that it was an error or Mistake, I did not mind what I said, or That was not my meaning: wherefore should God be thus provoked to be angry at thy voice or using such trifling excuses, and destroy the work of thine hands, after he has blessed thee with Success therein so as to finish it, on account of thy not performing the Vows thou madest to him for such Success. 7 For as in the multitude of dreams, and so in many words or rashly engaging ones self in many Vows, there are also divers vanities or senseless and absurd things: but or and Hasty Vows are so far from pleasing God, that they arise from the want of a due Fear of him; wherefore to prevent thy self from running into such Vows, fear thou God with that Awfulness as is due.

XVI.
Riches as well
as Power can't
afford solid
Satisfaction.

8 To return now to what I was afore discoursing of (Chap. 3. 16 &c.) and from being too much Troubled at which, the true Fear of God or true Piety will preserve thee. For if thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest of them that so oppress, viz. God regardeth, and there be with God many higher than they viz. his holy Angels who are ready to execute God's Vengeance on such. 9 Moreover as the Love of Money or Riches is the cause of Oppression, so the Senselessness of such Love may appear from considering, that the profit or Fruitfulness of the earth is sufficient for to supply the Necessities of all, would men but be content therewith. Even the king himself in any country can't live only upon his Riches, but is served by the field with Bread and other things Necessary to the Sustenance of Life: Wherefore 'tis strange Men should be so led away with the Love of Money, as to oppress Others. 10 But 'tis remarkable that by the just judgment of God, and for a Punishment of such their Love of Wealth, he that immoderately loveth silver, shall not be satisfied with silver: nor he that loveth abundance, with increase: this therefore is also another vanity or Madness that infects Mankind. 11 Further when goods increase, they are increased that eat them, it being requisite for a Man that has a great Estate, to have likewise the more Servants to look after it &c. and what good is there arising from the Goods or what is not expended in the maintenance of Families to the owners thereof, saving the beholding of them with their eyes? 12 Further the sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep, either for fear of being robbed, or else by cramming himself too Much before he goes to Bed. 13 There is another sore evil which I have seen under the sun, namely,

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namely, riches kept for or by the owners thereof to their hurt, *their Riches occasioning 'em to be kill'd by Thieves or Servants, or even their Own Children that they might become Masters of 'em.* 14 Also those riches which are thus kept by the Owner, often perish by some other evil travel or misfortune, as Fire or Shipwrack &c. and so he begetteth a son whom he thought to have left Heir to a great Estate, and before he dies himself there is nothing in his hand to leave his Son. 15 But suppose No such Misfortune happens, yet 'tis certain that As he came forth of his mothers womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. 16 And or surely this also is a fore evil, that in all points as he came, so shall he go: and what profit hath he then when he dies of his Riches, more than One that has None? May it not be truly said of him that he is or was One that hath only laboured for what he can hold or keep no more than he can the wind? 17 And as at Death he finds no Comfort in all his Wealth, so often all his days also he that is such an One eateth in darkness or lives meanly and obscurely, denying himself what is Fitting, and he hath much sorrow and wrath or Vexation together with his sickness, whether of Body which grows lean and meagre by his Carking and Pinching himself, or of Mind which is grieved by Disappointments or Losses he meets with. 18 Behold therefore All this tends to confirm the Truth of that which I have seen or observed, (as I have said afore More than Once) viz it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun, all the days of his life, which God giveth him: for it is his portion. 19 Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God. 20 For he shall not much remember the days of his life i. e. such an one will not think his Life here Tedious or Irksom, because God answereth him in the joy of his heart i. e. God gives him his Very hearts desire, in enjoying Comfortably the Fruits of his honest Labours.

Chap. VI. But alas the Divine Blessing I have just spoke of is desired by Very Few in Comparison, for there is an evil humour which I have seen under the sun, and it is common among men: 2 Viz. 'tis common to find a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God gives or permits him in his just judgment to be so far over-ruled by his Covetous temper, as that he has not power or the heart to eat thereof for fear he should come to want, but so he leaves his Wealth, and perhaps a stranger becomes Master of it, and eateth or lives plentifully upon it; this is vanity, and it is an evil disease
of

PARAPHRASE.

of the Mind. 3 If *such* a man beget an hundred children, and live many years, so that the days of his years be many, in which Circumstances Great Happiness is usually placed, and yet if his soul be not filled with good *i. e.* he will not allow himself what is fitting while he lives, and also he have no Care for a decent burial of himself when dead, I say, that *such* an One is so far from being a whit the happier by living a long Life, and having many Children, that he is thereby only the more Miserable, insomuch that an untimely birth is better than he *i. e.* It had been better for him to have been an Abortive; and so either Dead-born, or to have dy'd presently after he was born. 4 For tho' he that is the Abortive cometh into the World with vanity or as to no purpose to himself, and departeth again in darkness or Obscurely and without any One much Minding it, and his name shall be covered with darkness *i. e.* his Memory shall quickly be forgot, and in these respects the Abortive is but like the Covetous man; 5 Yet moreover in this he differs from the other viz. that he hath not seen the sun, nor known any thing *i. e.* He did not live long enough to be acquainted with any thing in this world, nor consequently to be uneasy with so much as the Desire of any thing, much less with Carking Cares and Pains, of which he would not allow himself to reap the benefit, as the Covetous wretch does for many years: So that this Abortive hath more rest or Freedom from Pain or Uneasiness than the other. 6 Yea, though he that is so Covetous live a thousand years twice told, yet hath he seen or enjoy'd no good of his Wealth while living. And when he is dead, do not all, Rich as well as Poor, the Longest liver as well as the Abortive, go to one place or the Grave. 7 All the labour of man, that is needful to be taken, is only for his mouth or what is necessary to Sustain him and so to cloath him also &c. and yet the appetite of the Covetous is not ever filled, and such his Unsatiabie desire makes him Continually miserable. 8 For what happiness hath the wise in other things, if he knows not how to bridle his Appetite or Desires, more than the fool? and what great Happiness has even the poor man, that knoweth to walk before the living *i. e.* Knows to behave himself among men suitably to his condition, and to be contented therewith. 9 Better is the sight of the eyes or present Enjoyment of what One has, than the wandring of the desire or Living on the Hopes of that which ones Unsatiabie desires continually pursue. This last is also vanity and vexation of spirit. 10 What if a man has already gotten a name as well as Wealth? yet it is known that he is but a man; neither may he contend with him that is mightier than he *i. e.* With God, so as to think to be free from Disasters, which it is not possible for him by Care to prevent, or by his Power and Wealth to get rid off when he pleases.

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11 To conclude this Discourse about the Vanity of this World, seeing there be many things that increase vanity, what is man the better by all the Methods he takes to get to himself the things of this World, since all of 'em together can't afford him solid Satisfaction? XVII. The Conclusion of the first part of this Book.
 12 For instance, who knows what is good or Best for a man in this life, whether to enjoy or not enjoy what he desires &c. especially if we consider together all the days of his life, which he spends as fast as a shadow of a Dial moves? And for another instance, who can tell a man what shall be after him under the sun i. e. whether his Posterity shall enjoy what he leaves them, &c.

SECTION II.

Having in the first Section demonstrated, that All things relating to this World only are Vain and Perishing, and so can't make a Man truly Happy, Solomon proceeds in this Section or the Six remaining Chapters of this Book, to teach men the Best and indeed Only Course to attain true or lasting Happiness, viz. by a sincere Piety.

May. 7.

Chap. VII. A good name which the Worldly wise have no due Value of, and so forfeit by their Oppression and other Ill means to get Wealth or Honour, is better than the most precious ointment, inasmuch as it not only gives as Great as or Greater Pleasure to the Mind of him that has a Good name, than the best Perfume does to the Senses of him that uses it, but also is much more Lasting and Durable; inasmuch as a Good name remains long after a Man is dead, and his Body is rotten, and so stinks notwithstanding all the Perfumes that some use about 'em when Alive: and in like manner the day of death is better to him that has got a Good name by his Virtuous and Pious life, than the day of his birth; his Birth being an Inlet into the Troubles of this Life, whereas his Death is no other than a Happy Outlet from 'em. I. The Remedy against Vanity, or the means to attain true Satisfaction is only Piety, which gets a man a Good Name, and renders his Death happier than his Birth.

2 And in order to make Death such an happy Outlet, it is better to go to the house of mourning for the Death of a Friend, as what will tend to make us prepare for our Own Death, than to go to the house of feasting where Death is seldom thought of: for that viz. Death is the end of all men, and the living will be the more dispos'd to lay it to his heart by going to a Funeral. II. Mortification a great means to Piety, and so to true Happiness. 3 So in general sorrow is better than laughter, for by Sorrow which causes the sadness of the countenance the heart is made also sad, and so dispos'd to think more Seriously and Rightly of things, and so made better. 4 Whence it is that the heart of the wise is in the house of mourning; but the

M

heart

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Book
of
the
Prophet
Ecclesiastes

heart of fools is in the house of mirth i. e. Wise men love to think of such things, when they do not see them, as shew them the Vanity of this World, whereas Fools endeavour all they can to divert such thoughts. 5 On the same account it is better to hear the rebuke of the wise to the Amendment of any Fault One has been Guilty of, than to hear the Commendations or the song or finest Musick of fools i. e. wherein Foolish persons delight to Extravagancy, or so as to take no Care to prepare for Death as they ought. 6 For as the crackling of thorns under a pot is attended with a Blaze, as if they gave a mighty heat, but the Blaze quickly goes out, and the Water is left cold or not heated as it ought; so is the laughter of the fool I am speaking of, He thereby makes a great noise and shew as if such as he were the Only persons that enjoy this World, but their Mirth and Jollity quickly ends, and that in Heaviness.

III.
Piety gives
Men Patience
and Content-
ment, which
are requisite to
Happiness.

7 And as Vain pleasures unsettle the mind, so also surely oppression maketh or tends to make even a wise man mad, unless he be furnish'd and fortify'd with other than meer Human or Worldly Wisdom; and if he be One that is above Oppression, yet he has need of Godly Wisdom to preserve his Integrity when in Power or Authority; for a gift i. e. Bribe destroys or tends to corrupt the heart of One in Authority, so as to do Injustice. 8 Better is it toward the good Conduct of Life, to consider what will or may be the end of a thing, than what is the beginning thereof; for what promises Fair at first, may prove Ill; and what seems at first Disadvantageous, may prove very Advantageous; and the patient is better than the proud and so impatient in spirit. 9 Be not hasty in thy spirit to be angry; for hasty anger resteth in the bosom of fools. 10 Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this, Such an Enquiry carrying in it a Complaining or Murmuring against Providence, whereas no Age is so Bad as to hinder us from being Good.

IV.
Piety teaches
to use Riches
aright.

11 Wisdom consists not in despising Riches but using 'em Well, and so is good with an inheritance or Wealth; and by it viz. having both Wisdom and Wealth there is great profit to them that see the sun. 12 For as wisdom is a means of defence, and so also money is a means of defence; but the excellency of knowledge above Riches is, that wisdom giveth life or support to them that have it, under all Calamities which Riches often can't do. 13 For it is a part of Wisdom

V.
To behave
ourselves sui-
tably to our
Condition.

duly to consider the work or Providence of God, and humbly to submit thereto, forasmuch as who can make that straight which he hath made crooked i. e. there is no avoiding or remedying what Calamities God sees fit to bring upon us. 14 Therefore 'tis good to suit our minds to our present State, and in the day of prosperity to be joyful, but in the

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the day of adversity to be patient, and consider among other things that there may be a Change again: for as Prosperity and Adversity come both from God, so God also hath set the one over against the other, to the end that man should find nothing after him i. e. God has balanced Prosperity and Adversity with such Exactness, that the meanest Man has no Reason to complain of him, nor the Greatest to think himself more than a Man; who can't invent any means to dispose things otherwise, much less Better, than God has done. 15 All manner of things or Events have I seen in the days of my vanity or this Vain life, and it may be objected to what is said v. 14. that it seems very Hard, that often there is a just man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his wickedness. 16 To which besides what else may be replied, I advise thee to be not righteous overmuch, neither make thy self over-wise: why shouldest thou destroy thy self or expose thy self Unnecessarily to Danger, either by doing more than is required of thee, or Doing what is required in a too severe or Unseasonable manner or the like: which is the Case of some Pious Men, and so brings Mischief on themselves without doing Good to others. 17 On the other hand be not overmuch or Enormously wicked, neither be thou so Extreamly foolish: why shouldest thou i. e. This is the way to cause thee to dy before thy time, either by the publick Justice for the Common Safety, or by the Divine Vengeance, or by the natural effects of thy Excessive Wickedness in destroying thy Health. 18 It is good that thou shouldst take hold of this Advice given v. 17. yea also from this other v. 16. withdraw not thine hand or do not disregard it: for he that fears God aright, thereby shall come forth of them all, or keep himself from the Inconveniencies mention'd (v. 16.) as well as (v. 17.) 19 Wisdom or the true Fear of God strengtheneth the wise more or is a stronger Guard or Support to a pious Man, than ten mighty men or Commanders, which with their Forces are in the City, strengthen or defend the City. 20 Tho' in all this Discourse of Wisdom or Wise men, it must be understood that there is not so wise or just a man on earth as that doeth good and sinneth not at all. 21 Also take no heed to or of all words that are spoken; lest thou hear thy servant speak lightly of thee, which can't be taken Notice of by thee without great Disturbance, but may easily be pass'd by as not heard by thee. 22 For this reason likewise thou shouldst do so, because oftentimes also thine own heart knoweth, that thou thy self likewise has spoken lightly of others that are thy Betters. 23 All this have I proved by wisdom, or all the Rules of Wisdom I approv'd of my self; and I said, I will be wise i. e. resolv'd to follow exactly the said Rules, but it was far from me in the Event. 24 That

VI.
True Piety teaches us not to expose our selves to unnecessary Dangers.

VII.
Piety gives Men true Courage of Mind.

VIII.
Piety enables us not to take Notice of the Calumnies of Others.

PARAPHRASE.

IX.
Piety enables
us to withstand
the Temptations
of a lewd
Woman.

which I have done, is much of It far off from the Rules of Wisdom; and exceeding deep, who can find it out? i. e. Who can tell, when he once sinks into Sin, how much deeper he shall plunge himself therein, before he gets out again? 25 However I applied again mine heart to know, and to search, and to seek out wisdom, and the reason of things or Reasonableness of Piety above Impiety, and to know the wickedness of folly, even of foolishness and madness i. e. to know the very height of Folly and Wickedness, even that Wickedness which besets a man, and makes him act as a Mad man. 26 And I find more bitter than death, the woman whose heart is snares and nets, and her hands as bands i. e. I find a lewd Woman, who has so many ways to ensnare a Man and keep him fast from leaving her, to be so pernicious that one had better Dy than have to do with her: who so pleaseth God, shall by his Grace be enabled to escape from her, but the sinner that willingly indulges himself in other sins, shall for his Punishment be permitted to be taken by her. 27 Behold, this have I found (saith the preacher) counting one by one, to find out the account i. e. having distinctly consider'd all things, I find nothing so dangerous as the Conversation of Women, especially those that are lewdly inclined. 28 Where to meet with such as one may Safely converse with, is that which yet my soul seeketh, but I find not: one man among a thousand have I found truly honest, but a woman among all those I have been acquainted with, have I not found that is such an One as may Safely be conversed with. 29 Lo, this only have I found, that God hath made man and woman upright, so that I do by no means accuse God by what I said (v. 28) but they have sought out many inventions, or have found out many ways to corrupt themselves.

X.
Piety teaches
one to behave
himself as he
ought toward
all persons,
and particu-
larly toward
Kings.

Chap. VIII. Who is as the wise man? and who knoweth the interpretation of a thing i. e. It is one part of a wise Man, to be able to solve Doubts and difficult Cases: a mans wisdom maketh his face to shine, and the boldness of his face shall be changed i. e. Such a man, if truly wise, will in a friendly, courteous and affable manner be ready to advise others, and will not carry himself Surly or Proudly. 2 And such an One would, as do I, counsel thee to keep the kings commandment, and that in regard of the oath of Allegiance which thou tookest, and whereby thou calledst God to witness to the Sincerity of thy heart. 3 Be not hasty thro' passion to go out of his sight, and shew no other sort of Disrespect to him: stand not in defending an evil thing when thou hast done it, for he doth whatsoever pleaseth him. 4 Or which comes to the same, where the word of a king is, there is power i. e. His Commands are back'd with power, so that if he once condemns thee, his Officers are ready to execute his Sentence. And who may say unto him, What dost thou?

5 Who so

PARAPHRASE.

5 Whoſo keepeth the commandment of the King, ſhall feel no evil thing from him; and a wiſe mans heart diſcerneth both time and judgment, ſo as Prudently to decline what he can't Honeſtly do, and to take the Fittest time and the moſt inoffenſive and winning manner to inſinuate Good advice, when the King commits an Error. 6 Be-
 cauſe God has ſo order'd things, that to every purpoſe there is a proper time and judgment or proper manner of doing what is intended: and therefore the miſery of man is often great upon him, becauſe he does not duly obſerve the ſaid time and manner. 7 For he knoweth

not that which ſhall be, nor conſequently whether he may ever have the like Opportunity again, for who can tell him when it ſhall be?

8 There is no man, tho' a King that hath power over the ſpirit to retain the ſpirit, or hindring another from thinking what he pleaſe; neither hath he power in the day of death i. e. A King muſt dy as well as Others, and then all his Power over others ceaſes; and there is no diſcharge in war i. e. a King can't rule the Chances of War, neither ſhall wickedneſs deliver thoſe that are given to it i. e. a King can't deliver himſelf always from the due Punishment of his Wickedneſs. 9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: there is a time wherein one man ruleth over another to his own hurt i. e. I have obſerv'd among other things, that a King by ruling Arbitrarily and Unjuſtly often ruins himſelf at laſt. 10 And ſo likewise I ſaw the wicked buried, who had come and gone from the place of the holy i. e. Who had been honoured as Gods while they lived, becauſe they were God's Miniſters, and ſat in the Judgment-seat where God himſelf is preſent: and they were ſoon forgotten in the very city where they had ſo done i. e. had enjoy'd ſo great Authority. This is alſo vanity. 11 But becauſe ſentence or Vengeance againſt an evil work is not executed ſpeedily upon wicked perſons, eſpecially Kings; there-
 fore the heart of ſuch Kings and of others the ſons of men is fully ſet in them to do evil. 12 None of 'em conſidering that though a ſinner particularly a Wicked King, do evil an hundred times, ſpoiling or killing an hundred or more of his Subjects, and his days be prolonged, yet ſurely I know that it ſhall be well with them that fear God, which fear before him i. e. God will certainly reward at laſt thoſe Good Men which choſe rather to ſuffer, than to ſin againſt God by Re-
 bellion againſt their Wicked King, as well as by any other ways: 13 But it ſhall not be well with the wicked, particularly wicked King or Tyrant, neither ſhall he prolong but often by his Tyranny ſhorten his days which are or vaniſh as a ſhadow; becauſe he feareth not before God. 14 There is a vanity or afflicting Conſideration which is done or often happens upon the earth, and which hinders
 XI. Piety teaches all to live as thoſe that muſt one day dy, and be judg'd.

XII. Piety keeps Men from making wrong Inferences from the Afflictions of the juſt.

PARAPHRASE.

wicked men from being deterr'd from Wickedness by the Calamities it brings upon 'em, and that is this viz. that there be just men unto whom it happeneth according to the work of the wicked: again there be wicked men to whom it happeneth according to the work of the righteous: I have already said, that this also is vanity.

15 Then I commended mirth, or hereupon I must again commend the Advice before given viz. That this ought neither to discourage a Man in Virtuous proceedings, nor make him Careful or Sollicitous about Future events; but only move him, in the Fear of God or with Sobriety to be Merry whilst he may, because a man hath no better thing under the sun, than to eat and to drink, and to be merry: for that is all the Portion which shall abide with him of his labour, the days of his life, which God giveth him under the sun i. e. Such a Cheerful Enjoyment (with Sobriety and Piety) of what he has got, whilst he may, is the only Benefit of his Labour he can assure himself of in this Life. In this therefore rest Satisfy'd, and trouble not thyself with curious Enquiries, Why things are in this World administer'd with such Inequality as is aforementioned. For

16 When I had applied mine heart to know wisdom, and to see the business that is done upon the earth i. e. To search into the Causes and Reasons of the whole Management of Affairs in this World (for also there is that neither day nor night seeth sleep with his eyes i. e. I was as Eager to find out this, as One that toils day and night after Riches.)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun i. e. All the Satisfaction I could attain was this, That the Providence of God, without All Doubt, governs every thing here, but why he suffers such Unequal doings, as for the Wicked to prosper and the Pious to be oppress'd &c. it is Impossible for Man to give a Full account; because though a man labour to seek it out, yet he shall not find it; yea further, though a wise man or the wisest man in the World think to know it, yet shall he not be able to find it.

Chap. IX. What I have just asserted, is no Rash Assertion, for all this I have considered in my heart or as Thoroughly as I could, even in order to declare all this or give Others a Full and so Satisfactory account thereof; but after all I can only say, that it is Certain the righteous, and the wise, and their works are in the hand or under the special Care of God; yet such a secret is there in it, that no man knows or can know either the love or hatred of God to them, by all that is before them i. e. By what befalls 'em Visibly.

2 For it is evident that all things here come alike to all, there is one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not; as it is with the good, so is it with the finner;

PARAPHRASE.

finer; and he that swears *Causlessly* or *Falsly* thrives often as well as he that feareth or has due regard to an oath. 3 This is an extraordinary evil, i. e. Afflicting consideration among all things that are done under the sun, that there is one event unto all: yea, also hence it is that the heart of the sons of men is full of evil, and such madness is in their heart that without any Fear they indulge themselves in Wickedness, while they live, and after that they have liv'd so Wickedly, they go to the dead without Repentance; They wrongly inferring from the Like hapning to the Good and Bad here, there will be no Difference between their Conditions also in the World to come. 4 Such I say are Mad (v. 3.) that thus not only dy without Repentance, but even hasten their Death by their Wickedness: for to him that is joyned to all the living i. e. as long as a man lives, there is hope of his Repentance, but he that is dead without Repentance, is lost: for which and the like reasons it is become a Proverb, that a living dog or meanest man is in a better condition than a dead lion or a King that dy'd Impenitent. 5 For the living have yet time to know or consider that they shall dy, and so to Repent if Wicked, and to enjoy even the things of this Life, with a sober Freedom: but the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten i. e. The wicked that are Dead have no longer means to Repent, and so as a Reward of their Repentance to enjoy the things of this Life with Sobriety, and much less to enjoy Happiness in the World to come: for as to what they had in this World, it often falls to such as never think of 'em, and so the memory of them is forgotten. 6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any thing that is done under the sun i. e. No one values their Favour, or fears their Displeasure, as having nothing more to do in this World when once dead; but are to be Rewarded or Punished according as they lived whilst here. 7 Wherefore laying aside all perplexing Thoughts about Providence, and remembring thou art to Dy and so canst not Long enjoy the things of this Life, if thou dost not while thou mayst, go thy way, eat thy bread with joy, and drink thy wine with a merry heart, so as is consistent with the bounds of Sobriety and Piety, for if thou art truly Pious, as God now accepteth thy works of Piety, so it is Acceptable to him, that thou shouldst Soberly enjoy the Good things which he has given thee here to that End. 8 Let thy garments be always white; and let thy head lack no ointment i. e. At all proper times dress thy self in such manner as betokens thy Cheerfulness or Rejoycing. 9 Live joyfully with the wife whom thou lovest, avoiding all Unchastness all the days of (d) the life of thy

XIII.

Piety teaches
us to enjoy so-
berly the Com-
forts of this
Life:

(d) See Chap 7. 15.

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XIV.
And to act
as those that
know, that
God's Provi-
dence rules over
all things;

vanity, which he hath given thee under the sun, all the days of thy vanity: for that viz. *to enjoy the Comforts of this Life which God has given thee, especially of a Good Wife*, is thy portion in this life, and in thy labour which thou takest under the sun. 10 Whatsoever thy hand findeth to do i. e. *thou hast Ability and a Mind to do, and is fit to be done*, do it with thy might whilst thou mayst: for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest: 11 *But no one is to presume meely on his own Diligence for Success in any undertaking*; for I returned, and saw under the sun i. e. *I have further observ'd* that the Prize of the race is not always to the swift, nor the Success of battel to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all i. e. *several times several chances happen which make the swiftest lose the Race, and the strongest Army the Battel &c.* 12 And no wonder for so far is man from being able to foresee all Events, that also he knoweth not his time of Death, but is often seized thereby unawares, as the fishes that are taken in an evil net i. e. *a net destructive to their lives*, and as the birds that are caught in the snare; so are the sons of men snared in an evil time i. e. *surprised sometimes by an Unavoidable Mischief*, when it falleth suddenly upon them.

XV.
And that
however Pru-
dence is to be
used in the
Management of
our Affairs.

13 *However we are not to think there is no use of prudent Counsel and Forecast*: For this wisdom have I seen also under the sun, and it seemed great unto me: 14 There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: 15 Now there was found in it a poor wise man, and he by his wisdom i. e. *Wise Counsels, Stratagems and Conduct* delivered the city: yet such was the Ingratitude of the Citizens that no man remembred or regarded afterward that same poor man. 16 Then said I, *It sufficiently appears from the foregoing Instance, that often Wisdom is better than strength*, nevertheless the poor mans wisdom is despised, and his words are not heard only because he is poor, and they that despise his Wisdom, are often punished for their Folly. 17 The words of wise men tho' Poor are to be heard in quiet and with Attention, tho' spoken without Noise and Clamour; yea more are they to be regarded than the cry of him that ruleth among fools i. e. *than the Clamorous and Imperious Language of a Foolish Commander*. 18 Wisdom (as I said afore v. 16.) is better than weapons of war: but one finner destroyeth much good i. e. *One imprudent Commander hinders a whole Army from doing what else they might to their Advantage*. Chap. X. And as dead flies tho' little things, by lying therein cause the ointment of the

PARAPHRASE.

the apothecary to send forth a stinking savour: so doth a little folly blemish him that is in reputation for wisdom and honour. 2 A wise mans heart is at his right hand; but a fools heart is at his left *i. e.* A wise Man takes things by the Right handle, and manages Affairs with Dexterity, but a Fool takes things by the Wrong handle, and manages 'em Awkardly. 3 Yea also when he that is a fool walketh by the way, by his very Gate and Behaviour he shews that his wisdom faileth him, and this he shews as plainly as if he saith to every one that he is a fool.

4 If the spirit or Anger of the ruler rise up against thee, leave not thy place or go hastily from him in a Passion, but keep where thou art in an Humble manner, and if thou hast any Office under him, sling it not up out of Resentment, but hold it and manage it with all due Submissiveness: for yielding pacifieth great offences. 5 There is an evil which I have seen under the sun, as an error which proceedeth from the ruler. 6 Folly is *i. e.* Witless men and of base Condition are sometimes set in great dignity, and the rich or Noble tho' endued with excellent Qualities as well as Riches sit in low place *i. e.* are not advanced to any Eminent Stations. 7 I have seen such as have been servants or Slaves appear in great State upon horses, by reason of their great Preferment, and princes or Men of the best Families walking by as servants to attend the Other and that upon the earth or on Foot. 8 Which foul Indignities a Wise Man will rather endure, than make any publick Disturbance on that account; for he knows the Common Proverb *viz.* He that diggeth a pit, shall fall into it, which teaches him that Contriving any Mischief especially against his King is like to end in his Own Ruin; and also he knows that other Proverb, who so breaketh an hedge, a serpent shall bite him, whereby he is warned that the Overthrowing of a Government or the settled Laws thereof proves often Fatal to them that attempt it. 9 There are several other Proverbs to this purpose, as who so removeth or pulls down the stones of an Old Building, shall be in danger to be hurt therewith by some Stone falling upon him and killing him; and he that cleaveth wood, shall be endangered thereby to give himself a Wound: Now unsettling a Government is like pulling down an House, or cleaving a Tree to pieces. 10 If the iron Tool be blunt and he that uses it do not whet the edge; then must he put to more strength to the Tool to work with it, and yet never do it Well, if at All: so nothing in a State can be manag'd Well, unless the Proper means be made use of: but wisdom is profitable to direct what such Proper means are. 11 Surely, the serpent will bite without it is hinder'd by enchantment, and a babbler or One that secretly traduces his Governours and enrages the People against 'em, is no better for that he

XVI.

Piety teaches
to behave Re-
verently to-
ward a King,
and not to
disturb a Go-
vernment.

N

mischieves

PARAPHRASE.

mischieves his Governours thereby, as much as a Serpent does One it bites. 12 The words of a wise mans mouth are gracious *i. e. does Good to them he converses with, and wins their favour:* but the lips of a fool will swallow up or often ruins himself. 13 The beginning of the words of his mouth is foolishness or *silly Stuff*, and *beating himself into a Rage before he has done*, the end of his talk is mischievous madness. 14 A fool also is full of words or *will be talking of what he does not understand any more, than what is to come which he can't know:* for a wise man cannot tell what shall be; and what shall be after him, who can tell him? 15 The labour or talk of the foolish wearieth every one of them *that bear him*, because he talks as *Rambling*, as one that knoweth not how to go to the city Jerusalem or the way thereto, and so *misses the Right way and rambles about greatly.* 16 Wo to thee, O land, when thy king is a child in Age or Understanding, and thy princes eat in the morning *i. e. only mind their Pleasure all day.* 17 Blessed art thou, O land, when thy king is the son of nobles *i. e. descended of an ancient Noble Family, and is not only arriv'd to years of Discretion, but acts as One that has Discretion*, and thy princes eat in due season, for strength and not for drunkenness. 18 By much slothfulness the building decayeth, and through idleness of the hands the house droppeth through; and in like manner a whole Kingdom is ruin'd by the Sloth and Idleness of such as have the Care and Government of it. 19 A feast is made for laughter, and wine maketh merry, and there are proper times for the Feasting and Mirth even of Kings and other great Men that have the Care of the Government: but then Care must be taken also that so much Money is not spent on such Occasions, as not to leave enough for to supply what is Necessary for the Kingdom, or that the Publick money is so managed as that it answers all things or all the Publick Needs. 20 But how Ill soever the Publick Government is managed, curse not the king, no not in thy thought, and curse not the rich or great Ministers of State in thy bed-chamber, where none but thy Wife or some other intimate Friend is with thee: for 'tis not safe to trust Any Body so far, and as God certainly knows it, so he may order things so, that a bird of the air shall carry the voice, and that which hath wings shall tell the matter *i. e. It shall be carried to the Kings ear by some undiscern'd means or other; and that as suddenly, as if a Bird that sat in the Window or flew by when the Words were spoken, had carried the Report thereof.*

May. Q.
XVII.

Piety teaches to be Charitable, which is a great means to Happiness.

Chap. XI. Give to the Poor and think not that thou dost only cast thy bread upon the waters, or do thereby what will turn to no Advantage to thee: for thou shalt find the Advantage of it after many days, or in the next life if not in this. 2 Give a portion suitable

PARAPHRASE.

to thy Circumstances to seven, and also to eight *i. e.* To as many as thou canst afford: for thou knowest not what evil shall be upon the earth even such as may deprive thee of all thou hast, and so leave thee in need of others Charity, which thou mayst the more reasonably expect when thou hast been Charitable thy self. 3 Consider that if the clouds be full of rain, 'tis to this end that they may empty themselves upon the earth, so that by thy Charity to Others thou dost imitate God's Goodness as to the Use he makes of the Clouds: and consider also that if the tree fall being blown or cut down toward the south, or toward the north, in the place where the tree falleth, there it shall be of it self, without rising any more or growing and bearing Fruit or so much as Leaves: In like manner now in thy Life is the Time for thy exercising or bringing forth the Fruits of Charity. 4 Do not use pretences to put off thy Charity from time to time; for as he that observes the wind and stays to have it in such a Point or Quarter before he sows, perhaps shall not sow till Seed-time is over; and as he that regardeth the clouds so as he will not reap while he sees any Cloud threaten Rain, perhaps shall not reap till his Corn be spoil'd and Harvest over: So he that puts off his Charity, till the Times be just as he would have 'em, or till he meets with Objects against whom lies no Exception, may defer it till his Death and so till he is become Uncapable of doing any Charitable office. 5 As thou knowest not what is the way of the spirit *i. e.* how the Soul comes in or goes out of the Body, nor how the bones or Body itself do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh and orders all things; and so thou knowest not how long thou shalt live and have Opportunity or Ability to be Charitable; thou knowest not but God may make thy Estate dwindle by saving, and increase wonderfully by giving away Bountifully. 6 Wherefore in the morning sow thy seed, and in the evening withhold not thine hand *i. e.* take all proper Occasions to exercise thy Charity as long as thou livest: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good *i. e.* thou knowest not which Occasion may hit to do the most good to others, and bring the greatest Blessing on thy self; or whether all may prove alike Beneficial to both.

7 Truly the light or Life here is sweet, and a pleasant thing it is for the eyes to behold the sun, and such an One is justly esteem'd an Happy person, that lives here many Years with Joy and Comfort: 8 But it is only with this Condition, that if a man live many years, and rejoyce in them all; yet he has allowed himself no other Pleasure or Mirth than what is Innocent, or consistent with the Rules of Sobriety and Piety, and so such as will not cause him Remorse of Con-

XVIII.

Lastly, Piety teaches to live Piously from our very Youth, which is a course that means to attain solid or everlasting Happiness.

PARAPHRASE.

science and Dreadfull apprehensions when he comes to dy: for God affords such a Man Length of Life and the Comforts thereof to enjoy 'em with Sobriety, to which end let him duly and frequently remember He is to dy, and the days of darkness that will follow in the Grave, for they shall be many or More than those of his Life here, and there will be no Room for Repentance all that time, if he does not Repent in due time of any Intemperance he has been Guilty of. And therefore let him always remember that all that cometh or is enjoy'd in this World, if not Rightly used is no other than what will end in vanity, or stand him in no stead or afford him no Comfort, but only increase his Misery in the World to come, on account of the Abuse of it here.

9 Wherefore thou mayst rejoyce, O young man, in all the Pleasures thy youth inclines thee to more than Elder persons are inclined, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes i. e. thou mayst deny thy self Nothing thou desirest: but know thou i. e. Only if thou takest due Care to desire and enjoy Nothing any farther than is consistent with Piety or a true Fear of God, as knowing that for all these things God will bring thee into judgment.

10 Therefore on the like account I advise thee to remove sorrow or Fretting and Intemperate Anger from thy heart, when any Crosses befall thee, and take special Care to put away evil from thy flesh i. e. to avoid all Fleshly and Sinfull Lusts, to which the Vigour of Youth will the more incline thee: for childhood and youth are vanity i. e. unless Care be taken to lay due Restraints, Nothing is more apt to be Unreasonably foolish and to ruin itself, than a Man in his Childish Youth, or when he first comes acquainted with the Pleasures of this World.

Chap. XII. Therefore be Sure, O young Man, to remember now thy Creator so as faithfully to serve and obey him in the days of thy youth, while the evil days of Sicknes or of the Infirmities and Pains of Old Age come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them i. e. in the said years or days of Sicknes &c.

2 While the sun, or the light, or the moon, or the stars be not darkened, to thee thro' the Dimness of thy sight or quite Blindness; or the Day is not as Sorrowful to thee as the Night by reason of Pain, nor thy Pains return upon thee or succeed one the other as the clouds return or gather again after rain.

3 Be sure not to defer serving God, till thou wilt not be able to serve thy self, as will be thy Case in the day or time of Old age, when thy Hands which were wont to be the keepers of thy house, or wherewith thou wast once able to defend thy self and family, shall tremble with Weakness, so as that thou shalt not be able so much as to feed thy self with 'em and the strong men shall bow themselves, Old Age making 'em go Stooping and with their backs bending, and their

PARAPHRASE.

their Legs being scarce or not at all able to support 'em; and the grinders as well as other Teeth cease to chew thy meat, because they are rotten or worn away, so that thou hast but a few if any Teeth left, and those Eyes that did enable thee to see things at a great distance when thou didst look out of the windows be darkened or blinded; 4 And the doors shall be shut in the Streets against thee i. e. thou shalt be unfit for publick Assemblies or private Converse, as for other reasons so because Old age is a time, when the sound of the grinding is low i. e. The Voice becomes so low as one can't be heard, and a man can only mumble for want of Teeth and the like; and he viz. the Aged shall not be able to sleep and so shall rise up Early at the voice of the bird or as soon as the Birds begin to stir and whistle, and he shall not at all be pleas'd with their whistling, because all the daughters of musick shall be brought low, i. e. His Hearing shall be quite lost, or so dull and flat as not to receive any pleasure from any Musick. 5 Also when they shall be afraid of going up to that which is high by reason of the Giddiness of the Head, and fears shall be in the way i. e. They shall be afraid to stir for fear of Falling, and the almond-tree shall flourish i. e. Gray hairs shall come, and the grasshopper shall be a burden, i. e. Their Shoulders, Backs and Hips shall be crumpled together so as to resemble the Posture of a Grasshopper when he sits; and the weight of their Bodies in this posture and weak Condition shall be burdensome to 'em; and the desire of all Bodily pleasure shall fail; because this is often the Condition of a very Aged man, when he goeth or is going to his long home or the Grave and Other World, and all his Friends can do for him, is only to bury him Decently and with the usual Solemnities, One of which in this our Country is, for the mourners to go about the Streets. 6 Wherefore be sure to remember thy Creator in the days of thy Youth, and so before the silver cord or Nerves be loos'd or shrink up and lose their Strength or Use for Motion and other Ends, or the Head which for its Form and Excellent use may be resembled to a golden bowl be broken i. e. lose all the Natural Faculties it has, as Reasoning &c. as much as if it was broken to pieces; or the pitcher be broken at the fountain, or the wheel of the Water-cart be broken at the cistern or other place whence the Water is fetch'd i. e. Before the Heart which is the Very Fountain of Life, as being that from and to which the Blood circulates, fails, and also the Arteries which carry the Blood from the Heart, and the Veins which carry it back again to the Heart, cease to carry it any longer. 7 Then when this Once comes to pass, shall the Soul and Body be parted, and the Body which was Originally made out of the dust, shall return to the earth and become again Dust as it was at First; and the spirit or Soul shall return unto God who gave it.

PARAPHRASE.

XIX. 8 From what has been said sufficiently appears the Truth of what Solomon en- was at first asserted viz. that the things of this Life are vanity of vanities, faith the preacher or Writer of this Book; even all is vanity. 9 And moreover it is to be well observ'd, that because the these Instructions from his preacher was wise, as being endued with Wisdom from above by the Own Ability and extraordinary gift of God, therefore he is at least as likely to judge A- Pains to write right as any other Man, and the more Attention or Regard is due to his them, and their Instructions here given: for the more he understood himself the more Agreement to the will of God. he still taught the people knowledge; yea to this end he gave good heed or took great pains, and sought out or search'd into things, and set in order many proverbs or Excellent Sayings for instruction in Wisdom and Virtue. 10 The preacher has sought to find out acceptable words or the most useful Instructions; and that which is written by him, is upright, even words of truth i. e. is Agreeable to the other Divine Writings and so contains no other than Wholsome Rules of Life. 11 Now the words of the wise and so these Instructions are design'd to and should excite Men to Virtue, as goads excite the Ox to go forward; and as (e) nails fastened in a Board stick fast, so should these Instructions stick fast in Men's Minds; which they will the less fail to do, if duly inculcated by the masters of assemblies or those who rule and teach in the sacred Assemblies, which Masters or Teachers are given from i. e. appointed and directed by one shepherd or supreme Governour viz. God. 12 Therefore what remains to be said further of the Usefulness of this Book, but that by these Instructions herein contain'd thou wouldst my son, be duly admonished: of making many books there is no end i. e. There is no occasion for me to write more or other distinct Books for thy Admonition, and on the other hand much study is a weariness of the flesh i. e. For thee to read many other Books, would do thee little or no Service, but only tire thee.

XX. 13 Let us now hear the conclusion of the whole matter i. e. Sum- A Summary it up as short as possible for a Conclusion to this Book, which may be Conclusion of the Whole. done thus: fear God and keep his commandments: for this is the whole duty of man i. e. Every man is bound so to do, and they are bound to do No more, and in so doing consists their only true Happiness, and therefore they ought to make it their Chief Care and Business. 14 For God shall bring every Open work done here into judgment; together with every secret thing, whether it be good, or whether it be evil, and according to their Works shall men be Eternally rewarded or punish'd in the other World.

(e) There are several other Expositions of this last part of the Verse; which such as please, may see taken Notice of by Bishop Patrick. That followed by our Translators being as Good as any of the others, I shall not trouble the Reader with 'em here.

T H E

T H E
P R E F A C E
T O T H E
S O N G of S O L O M O N.

THAT this Song was compos'd by Solomon in his Youth or younger Years, is not only asserted by the Jewish Writers, but very Probable and Confirm'd by several other Considerations. For it is reasonably supposed, that the Song made by David on the Marriage of his Son Solomon and Pharaoh's Daughter, I mean the forty fifth Psalm, was that which gave the Hint to Solomon to compose this his Song in the manner he did. For the Royal Prophet David having in the foresaid Psalm spoken Mystically and prophesy'd of Christ and his Church under the persons of Solomon and his Queen, who were then Married; this induced Solomon to cast his Meditations also concerning the great Love of Christ to his Church into a Song or sort of Pastoral Eclogue, wherein Christ is represented as the Bridegroom, and the Church as the Bride or Spouse. And therefore it is but Reasonable to suppose, that Solomon compos'd this Song, while the foresaid forty fifth Psalm made on the occasion of his Marriage, and in all likelihood Solemnly sung at it, was very Fresh in his Mind, and made as yet strong Impressions on him; and so it may Reasonably be Suppos'd, that he compos'd this Song not long after his Marriage aforesaid.

I.
This Song when compos'd, and why compos'd in such a manner.

It may not be improper here to observe, that from the foresaid 45th Psalm and this Song of Solomon arose the Common way of speaking Afterwards among the Jews concerning Christ under the Title of the Bridegroom, and of the Church under the Title of a Virgin, Spouse or Bride. Thus the Prophets in the Old Testament frequently compare Jerusalem or Sion, (whereby they denote the Church) to a Virgin, call'd frequently the Virgin-daughter of Sion, whom God had espous'd unto

II.
Of the Rise of denoting Christ by the Bridegroom, and of the Church by a Virgin and the Spouse or Bride.

unto himself. In like manner speaks St. Paul of the Church, 2 Cor. 11. 2. *I have espous'd you to one Husband, that I may present you as a Chast Virgin to Christ.* And again Ephes. 5. 31, 32. *For this cause shall a Man leave his Father and Mother, and shall be join'd to his Wife.—This is a great Mystery; but I speak concerning Christ and the Church.* So also St. John Baptist uses the words *Bride* and *Bridegroom*, Job. 3. 29. as what were well understood by those he spoke to, to denote the *Messiah* or *Christ* and his *Church*. Hence our Saviour himself represents the whole Business of Religion as a *Marriage-feast*, Matth. 22. 2. &c. And in like manner Lastly speaks the beloved Apostle St. John, Revel. 19. 7. &c. *Let us be Glad and rejoice and give Honour to him, for the Marriage of the Lamb is Come, and his Wife has made herself ready.* &c.

III.
Of the Virgins
&c. mention'd
in this Song.

It is further to be observ'd in reference to this Song it self, that altho' therein are introduced or mentioned *Virgins* or *Daughters of Jerusalem* &c. besides the *Spouse* or *Bride* herself, yet they are not to be understood to denote any persons distinct from or out of the Church; any more than St. Paul, when he speaks 2 Cor. 11. 2. of his presenting the *Corinthian Believers* or *Church* as a *Chast Virgin* to Christ, is thereby to be understood to exclude *Himself* and *all other believers* but the *Corinthians* from being *Members of the Church*.

IV.
An observati-
on in reference
to the Para-
phrase hereof.

Lastly, whereas it would have been Very Long to have both explain'd the *figurative Expressions* or *Allegories* all along used in this Song, and also to have given the *Mystical Sense* of 'em at Large, I have chosen sometime to do the One, and sometime the Other only, as seem'd to me most Requisite. And it being Impracticable in several places to interweave the *Paraphrase* with the *Text*, as I have done elsewhere, I have in such Cases made use of Bishop Patrick's *Paraphrase* without any Alteration, where I judg'd there was no Occasion to make any. And the like is to be understood in reference to *Ecclesiastes*, &c.

THE SONG of SOLOMON.

PARAPHRASE.

Chap. I. **T**HE Song of Songs, or the most excellent Song that was ever Compos'd, which is Solomons, wherein he sets forth the ardent Desire of the Church of God, which is the Spouse or Bride of Christ, to enjoy the great Blessing of Christ's Coming as being her Bridegroom, or He by whose Merits all the Faithfull are blessed or made Happy.

SPOUSE.

2 Let him kiss me with the kisses of his mouth (a) i. e. O that the Messiah or Christ would come and teach us with his own mouth: for thy love, my Bridegroom, is better than wine i. e. To see and hear the Expressions of thy infinite Love to me thy Church and Bride, is infinitely beyond all Pleasures of the Senses. 3 Because of the savour of thy good ointments, wherewith God (b) has anointed thee above thy Fellows i. e. Because God has exalted thee far above all other Kings and Prophets, thy name is as ointment poured forth i. e. Thy Fame is already spread over the World and therefore do the virgins (c) love thee i. e. I thy Bride and the Virgins that attend me i. e. All truly Pious and Faithfull persons do love and long to see thee. 4 Draw or attract me more and more to thee by thy Grace and Love; we will run after thee i. e. All the truly Faithfull will readily devote themselves to thee. Methinks the king (d) or Christ hath brought me into his chambers, where I behold him in his Royal splendor, as Already come, and am made more Sensible of his Love and Affection to me his Church or to his Faithfull Servants: therefore we will be glad and rejoice in thee, we will remember thy love more than wine: for the upright or such are of sound judgment and honest heart will thereby be induced to love thee. 5 I the Church Universal, consisting of Jews principally at present, and hereafter to consist principally of Gentiles, am or rather shall be esteem'd by the Jews as black or polluted by means of the Idolatry, and other enormous Sins the Gentile Converts shall have been defiled with, before their Conversion by the Gospel to the Faith of Christ, but nevertheless I shall Then be esteem'd by Christ no less comely than

(a) See Psal. 45. 2. (b) Compare Psal. 45. 7. (c) Read the Preface hereto, and Psal. 45. 14. (d) Compare Psal. 45. 15.

PARAPHRASE.

Now when I principally consist of you, O ye daughters of Jerusalem, i. e. of such as are Israelites and so dwell in Jerusalem or other Cities and Places of the Kingdom of Israel: Tho' by reason of the foresaid Impurity of the Gentile Converts that shall be in great Numbers after the Coming of Christ and Preaching of the Gospel thro' the World, I may be thought by the Jews to be as Black or Rustick, as the Skins of which the tents of the Arabians descended of Kedar are made, yet in the esteem of Christ I shall then be as Fine or Amiable, as the Fine linen of which the curtains of Solomon are made. 6 Therefore, O ye Jews, look not upon me, or despise not the Church of Christ when it shall consist principally of Gentiles, because I am or rather shall be then esteem'd by you black (as v. 5.) and that because the sun hath looked upon me i. e. because the Gentile Converts, of whom I shall then principally consist, shall before their Conversion have polluted themselves by worshipping the Sun and other Idolatrous Rites: for such Gentile Converts shall be cleans'd, or esteem'd as Clean and Holy by Christ, thro' their Belief of the Gospel and Obeying thereof: for Christ in his great mercy shall pity such as to their former Idolatrous Education, and shall look on me in respect of such Gentile Converts, as if my mothers children were or had been angry with me, and out of such their Anger they had made me the keeper of the vineyards of Others, but or and so my own vineyard have I not kept i. e. Christ shall shew the more Pity to the Gentile Converts, because they were descended from the same First Mother Eve, or from the same Wife of Noah after the Flood as you Jews are, but Those descended of the said Mothers, and which were the Parents of the said Gentile Converts, being bred up in Idolatry themselves, bred up likewise them their Children in Idolatry, which may be esteem'd the Vineyard of the Devil, as the Church is esteem'd the Vineyard of God. Wherefore it will be the Duty and for the Welfare of the Jews then living at the Preaching of the Gospel, not to reject but embrace and join with the then Gentile Converts; to which end Solomon represents the Church as thus praying to Christ: 7 Tell me, O thou whom my soul loveth above all things where thou feedest, where thou makest thy flock to rest at noon &c. Be pleased in Mercy so to over-rule the Pride and Obstinacy of the then Jews, as to make them to understand the Holy Scriptures Aright, and that the Calling of the Gentiles by the Gospel is no other than what thou hast long since made known in Holy writ; and that the Preaching of the Gospel is to resemble the Sun at Noon, or when it is in its strongest and greatest Light, forasmuch as the Gospel is to be the Clearest Manifestation of the Divine Will; and that wherein all the Church is to Rest in: This I humbly beseech of thee, O Christ my Love, for why should I be as one that turneth aside by the flocks of thy companions i. e. For I earnestly

PARAPHRASE.

earnestly desire, that the Jews, of whom I thy Church principally consist at present, may not turn aside from being of thy Flock or of the Number of thy People, together then with the Gentiles, by the means of the Pride and Wickedness, and consequently Obstinate Unbelief of Those which shall then be the chief Rulers and Instructors among the Jews, and who shall thereby misguide and keep such as will hearken to them from embracing the Gospel.

BRIDEGROOM.

8 If thou knowest (e) not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents i. e. O my Church, who art most dearly beloved by me as the Fairest Bride is by her Husband, I will take Care to send able Pastors and Teachers to convert the World to the True Faith, and I will endue the said Teachers with such Miraculous gifts, as shall be sufficient to convince all unprejudiced persons that they are Teachers sent from God. 9 And the number of Believers shall increase so by the preaching of my Apostles and other Disciples, that I have compared the Members of thee O my Church and love, to a company of horses in Pharaohs chariots i. e. To a Victorious Army of a mighty King, so (f) Victoriously shall the Gospel spread itself over the World. 10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold i. e. The Outward Face of the Church shall then be most beautifull by the various Gifts of the Spirit, wherewith I will enrich it as a Woman deck'd with Jewels.

Chorus of Virgins.

11 We will make thee borders of gold with studs of silver i. e. The Members of the Church shall lead such holy Lives as shall adorn their Religion, and make the Church shine in such Splendor, that she shall not come short of Royal Majesty (g).

SPOUSE.

12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof i. e. When Christ shall be ascended into Heaven, and (h) shall sit on the Throne of his Glory, his Church shall acknowledge his Bounty in all the Benefits he has bestow'd on her, and send forth the fragrant (i) Odour of the Gospel to every Nation. 13 A bundle of myrrh is my well-beloved unto me i. e. The Knowledge of Christ is most delightfull to pious Souls: he shall lie all night betwixt my breasts i. e. The pious duly think of Christ day and night. 14 My

(e) Compare Psal. 45. 10, 11. (f) Compare Psal. 45. 4. (g) Compare Psal. 45. 13. (h) See Matth. 19. 28. and Luk. 22. 29, 30. (i) See Psal. 45. 8. and 2 Cor. 2. 14. and Phil. 4. 18.

PARAPHRASE.

beloved is unto me, as a cluster of (k) Cypress in the vineyards of En-gedi *i. e.* Christ affords the Pious Soul greater Pleasure, than any the most delicious thing can the Body.

BRIDEGROOM.

15 Behold, thou art fair, my love: behold, thou art fair, thou hast doves eyes *i. e.* Christ shall have and shew the most tender Affection to his Church on account of her most amiable Purity.

SPOUSE.

16 Behold, (l) thou art fair, my beloved, yea, pleasant *i. e.* The Church shall humbly acknowledge that all her Purity is from Christ or God, who Alone is truly and perfectly Pure: also our bed is green *i. e.* Christ communicates himself to his Church by his Graces in the most delightfull manner. 17 The beams of our house are cedar, and our rafters of fir *i. e.* Christ is present in a special manner in the Churches of his Saints, who are also as so many Living Temples dedicated to his Service.

BRIDEGROOM.

Chap. II. I am as the rose of Sharon, and the lily of the valleys, neither of these being more gratefull to the smell and sight, than the Knowledge of me is to the pious Soul. 2 And as the lily appears the more beautifull among thorns, so my love or Church appears very beautifull among the daughters of Men or Unbelieving part of Mankind.

SPOUSE.

3 As the apple-tree that bears a Beautifull and Pleasant apple, appears among or is far preferable to the Wild trees of the wood that bear no Fruit, or very sour; so is Christ my beloved infinitely prefer'd by me his Church among or above all the sons of Men, even the greatest Princes. I sat down under his shadow with great delight, and his fruit was sweet to my taste *i. e.* The Assurance of Christ's Protection is what affords his Church the greatest Satisfaction, and the consideration of the blessed Effects of his coming into the World affords his Church the greatest Pleasure. 4 He brought me to the banqueting house, and his banner over me was love *i. e.* Such considerations as are mention'd (v. 3.) are as a Banquet to pious Souls, particularly when they consider that by becoming Members of his Church or his Soldiers, they list themselves under a Captain whose Motto is Love. 5 Stay me with flagons, comfort me with apples; for I

(k) Bishop Patrick observes that our Camphire was unknown to the Ancients, and does not grow in Clusters, but is the resinous Substance of a Tree in Borneo and China. And therefore the Original word is better translated in the Margin of our Bibles, Cypress, not that which grows among us, but a far more Aromatick plant in the East, which produces a sweet bush of Flowers and Berries; and which it seems grew in the Territory of En-gedi a Town in the Tribe of Judah, and in or near the Plain of Jericho. (l) See Pjal. 45. 2.

PARAPHRASE.

am sick of love *i. e.* The Love of Christ is so great, that when a Pious Soul is deeply affected therewith, it as it were overwhelms him, and makes him ready to faint, and to stand in need of more than a Natural Power to bear the Thoughts of such infinite Love. 6 His left hand is under my head, and his right hand doth embrace me *i. e.* Christ alone can enable me to bear the Thoughts of his infinite Love, who then communicates his Grace most Plentifully to us, when he sees our Heart fullest of Love to him.

BRIDEGROOM.

7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till she (m) please *i. e.* Christ would have his Church take an uninterrupted Pleasure in the Consideration of his infinite Love to her.

SPOUSE.

8 Such is the voice or Gracious Words of Christ my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills *i. e.* Methinks I see with what delight he comes, surmounting all Difficulties and Discouragements, to do the Will of God. 9 The Readiness of my beloved to come down upon Earth at God's appointed time is like the Swiftmess of a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattices *i. e.* Tho' he be not yet actually come among us, yet methinks I see somewhat of him approaching nearer and nearer to Us, or shewing himself more and more, as One does that from standing behind a Wall comes and looks in at the Window. 10 My beloved spake, and said unto me, Rise up my love, my fair one, and come away *i. e.* Methinks I hear Christ calling to his Church to meet him with the most forward Desires: 11 For lo, the winter is past, the rain is over and gone *i. e.* the dismal Time of Ignorance and Wickedness, which overflowed the World as Floods do the Earth in Winter, is past; those Cloudy days are over, wherein thou couldst see and enjoy but little of me. 12 The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land *i. e.* the Coming of the Sun of Righteousness shall produce infinite Blessings, for which both Angels in Heaven and all good men on Earth shall rejoice. 13 The fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell, *i. e.* By Christs coming the dead Hopes of Mankind are reviv'd, and they receive the Earnest and Beginnings of that Future Bliss, the Expectation whereof is their greatest Comfort in this Life, and the Consummation of it their

(m) So the Hebrew word ought to be render'd, it being in the Third person Feminine of the Future Kal, and not Masculine; and indeed this is most Agreeable to the Sense of the whole Text and Context.

PARAPHRASE.

greatest Happiness in the next. Therefore I say again as afore (v. 10.) Arise, my love, my fair one, and come away.

BRIDEGROOM.

14 O my Church that art as an Innocent dove, and that art like it forced to flee, and hide thy self in the clefts of the rock, in the secret places of the stairs or the like, fear not those that seek to destroy thee; but let me see thy countenance, let me hear thy voice; i. e. look up and call upon me by Prayer and I will save thee: for sweet is thy voice, and thy countenance is comely i. e. I delight to hear thy Prayers and Praises, and to behold the Beauty of thy Graces or Holiness of Life. 15 Therefore take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes i. e. Christ requires all that act by his Authority, and to whom he has committed the Care of his Church, to use their diligence Early to discover and confute the False Doctrines of Deceivers, who seduce others, especially such as are newly converted and so but Weak or Ignorant in the true Faith.

SPOUSE.

16 My beloved is mine, and I am his i. e. Such as are True Believers will not be seduced by any False Teachers, but adhere Firmly to the True Faith. He feedeth among the lilies i. e. Christ loves and dwells with sincere and holy Souls, not with the subtil and crafty Deceivers or their Followers. 17 And may Christ be pleased to dwell with the Faithfull, and teach us more and more the Will of God, until the day-light of the Gospel break forth, and the shadows of the Law flee away i. e. the Rites and Ceremonies thereof, which are only Typical, cease as being accomplished under the Gospel; and so the Faithfull attain to as Full a Knowledge of God and his Will, as he sees fit to make ever Known to Mankind. Turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether (n) i. e. May it please Christ to make Hast to succour and relieve his Church in all Difficulties or Distresses; and to shew the same Readiness for the Preservation of his Church, as he has and still shall do for procuring himself a Church, or for the Redemption of Mankind, especially of all true Believers.

SPOUSE.

May 9. Chap. III. Frequently and most Earnestly, even as at other times so By night on my bed have I sought to find out more and more of him viz. Christ, whom my soul loveth by reason of what the Prophets have foretold of him: I sought him, but I found him not i. e. But after my most diligent search in all the Inspired Writings I can find no more than Predictions and Shadows of him, I can't come to a clear

(n) Bether is suppos'd to be the same with Bethel, R, and L, being often chang'd one for the other.

PARAPHRASE.

Knowledge of him. 2 Whereupon I resolv'd with my self thus: I will rise now leaving my own Private Searches or Studies, and go about the city Jerusalem, and in the streets, and in the broad ways i. e. in all proper Places or where there be any Assemblies, Greater or Lesser, of Holy men fit to instruct me, I will seek or ask them to give me a greater Knowledge, if they can, of him whom my soul loveth: I sought him, but I found him not i. e. but None of those Holy men could help me to a greater or clearer Knowledge of Him. 3 But the watchmen that go about the city i. e. Some of the Chief Ministers of God that watch for the Good of Others, and so give themselves to instruct others, found or met with me: to whom I said, Saw ye him whom my soul loveth i. e. Of whom I made the same Enquiry as afore v. 2. And from them I receiv'd some further Light or Knowledge: 4 Inasmuch that methought it was but a little that I passed from them but I found or saw in a Vision him whom my soul loveth, as if he had been Actually present with me: Which transported me with such Joy, that methought I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me i. e. till I had brought him into the Temple, and there shew'd him to all the pious Worshippers of God.

BRIDEGROOM.

5 Whereupon methought I heard Christ graciously renew the Charge he afore Chap. 2. 7. had given viz. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love till she please.

SPOUSE.

*6 But what now do I see? What is this that cometh out of the wilderness like pillars of smoak, perfumed with myrrh and frankincense, with all powders of the merchant? i. e. Methinks I see a Vast Multitude of People coming out of a Wilderness, where by the Wilderness is Fittly denoted the Forlorn Condition Men were in before the Coming of Christ, not only in respect of Gentilism, but also in respect of the many and great Corruptions crept into the Jewish Church: And by their coming out of the Wilderness like Pillars of Smoak &c; is Fittly denoted the Conversion of the Believing Jews and Gentiles to the Faith of Christ, by which means they became as Acceptable to God, as the Pillars of Smoak that arose from the Altar of Burnt-offering, and as the Sweet Odours that ascended from the Altar of Incense. 7 Behold, his bed which is as Solomons, where threescore valiant men are about it, of the valiant of Israel i. e. Behold the Love of Christ to his Church who has prepared all things requisite to her Happiness, on account of her being esteem'd by him as his Bride. And Solomon in all his Glory is but a faint Figure or Representation of the Royal Person
and*

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and Happiness of Christ. For tho' he is Magnificently attended and guarded strongly by a number of Valiant persons both Day and Night, yet what is That Comparable to the Multitude and Power of the Heavenly Host, which by the Appointment of Christ take Care of the Church, especially in all things more immediately relating to such her Enjoyments as are Necessary to her Being, if not to her Well-being. 8 As they who guard Solomon when he is in Bed, do all hold swords, being expert in war, and to this end every man of 'em hath his sword upon his thigh, because of fear in the night i. e. for fear of any Assault that should be made on Solomon in the Night: so by Christ's Appointment the Holy Angels guard and defend his Church from all Enemies that would destroy her. 9 And as King Solomon made himself a chariot of the wood of Lebanon i. e. of the choicest Cedar, for Him and his Royal Spouse to appear in Publicly, when he makes his Progress thro' his Dominions: so Christ by such proper Means as he shall prepare, shall as it were make a Progress together with his Bride the Church thro' the World in a Glorious or Wonderfull manner, or more plainly, shall enlarge the Borders of his Church thro' the World by the Preaching of the Gospel. 10 He viz. Solomon made the pillars thereof i. e. that part which upheld the Top of his Chariot, which it seems were as so many small Pillars, that He and his Spouse might be the Better seen by the People in his Progress; these Pillars were of silver; the bottom thereof or the Back and Sides of the Chariot were of gold or cover'd with Cloth of Gold, the covering of it on the top of purple; the midst thereof at bottom being paved i. e. spread with a Carpet curiously wrought with love or in a most lovely manner by the daughters of Jerusalem. By which description of the said Chariot is set forth the wonderfull Love of God, and the Riches of his Grace, which the Gospel calls us not only to behold, but also to enjoy. 11 And as it may be suppos'd to be said on Solomon's Marriage-day, Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart: so shall all the People of God admire and extoll the surpassing Glory of Christ, when he shall appear crown'd with Glory by God, on the Marriage-day of Him and his Church. (o)

BRIDEGROOM.

Chap. IV. Behold thou art fair, my love, behold, thou art fair, thou hast doves eyes within thy locks i. e. Thou art like a pure Virgin, (p) whose modest Eyes fix'd only on her Love sparkle within

(o) See Revel. 19. 6, 7. &c. It is observable also from this Text of the Canticles, that it was Customary to put a Crown or Coronet on the Bridegroom and Bride at the time of Marriage. (p) Compare 2 Cor. 11. 2. and Ephes. 5. 27. her

PARAPHRASE.

her locks : thy hair is as soft and fine and thick as the hair of a flock of goats, that appear from mount Gilead. 2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing : whereof every one bear twins, and none is barren among them i. e. Thy Teeth are very White, and even and close set, and firm and sound, not one of 'em being wanting. 3 Thy lips are finely red like a thread of scarlet, and thy speech is comely : thy cheeks when seen without a vail appear of as pure a White and Red, as the flower of the pomegranate. 4 Thy neck together or upon thy Body which is of a proper Stature and comely, is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men. 5 Thy two breasts are purely white and round and of equal size, like two young roes that are twins, which feed among the lilies and are seen at a distance. 6 Until the day of the Churches flourishing bear on earth break or comes, and the shadows of Night of Persecution flee away, which hinders men from seeing the Beauty of the Church afore describ'd, I will get me to the mountain of myrrh, and to the hill of frankincense, i. e. I will delight myself in beholding her Beauty, which at all times appears to me, and is no less precious than Mountains and Hills, whence they fetch the best Perfumes and Spices. 7 To say All in a word, thou art all fair, my love, there is no spot (p) or blemish in thee. 8 And that all the World may see that I have espous'd thee, come with me from Lebanon, my spouse, with me from Lebanon : look from the top of Amana, from the top of Shenir, and Hermon, from the lions dens, from the mountains of the leopards i. e. Thou shalt come out of those Persecutions rais'd against thee by wicked and cruel men. 9 Thou hast ravish'd my heart, my sister or dear, my spouse ; thou hast ravished my heart with one of thine eyes, with one chain of thy neck i. e. With the lovely Unity of thy Pastors and Members. 10 How fair or amiable to me is thy love to me, my sister, my spouse ! how much better is thy love or the Love that is also between thy Members, than any Refreshment that wine can afford ! and the smell of thine ointments i. e. The Effects of thy Virtues are more grateful than all spices. 11 Thy lips, O my spouse, drop as the honeycomb : honey and milk are under thy tongue i. e. Thy Doctrine is pure and wholesome and sweet to the Pious : and affords nourishment to the Souls of Young and Old : and the smell of thy garments or the Fame that arises to thee from Holiness of Life is like the smell or Perfumes that come from the aromatick Plants of Lebanon. 12 A garden enclosed is my sister, my spouse ; a spring shut up, a fountain

PARAPHRASE.

tain sealed (pp) i. e. As a Garden well planted, water'd and defended, does abound only with Flowers and pleasant Fruits : so the Church by God's Care over her abounds with Fruits of Righteousness, admitting none to her Mysteries but such as are Holy. 13 Thy plants are an orchard of pomegranates, with pleasant fruits, camphire, with spikenard. 14 Spikenard and saffron, calamus, and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices i. e. Such Fruits and Spices are not more serviceable to Health and Pleasure, than the Graces in the Church make her Members acceptable to God, and usefull to men. 15 And the Virtues of the said Members are preserv'd in Life and Vigor by that Heavenly Doctrine and Grace which perpetually flows from me, as a fountain preserves the Plants &c. of gardens alive and vigorous, even a well of living or running waters, and streams that come down from Mount Lebanon in (q) pleasant Cascades.

SPOUSE.

16 Awake, O north-wind, and come, thou south, blow upon my garden, that the spices thereof may flow out : let my beloved come into his garden, and eat his pleasant fruits i. e. O that the Holy Spirit may perpetually inspire me with his Graces and Blessings, that so I may fill the World with the Knowledge of Christ, and invite Christ himself to enjoy the delightful Fruits of his Own Care.

BRIDEGROOM.

Chap. V. According to thy Invitation I am come into my garden, my sister, my spouse ; I have gathered my myrrh with my spice, I have eaten my hony-comb with my hony, I have drunk my wine with my milk : eat, O friends, drink, yea, drink abundantly, O beloved i. e. I am present with my Church, and am pleas'd that it has produced many excellent persons more precious than any Spices, and with whose service I am not only well pleas'd, but rejoice in the Purity of their Doctrine and Lives, and invite All that love me, both in Heaven and Earth, to rejoice exceedingly with me.

SPOUSE.

2 I sleep, but my heart waketh i. e. Tho' I am as one not perfectly awake, yet I know it is the voice of my beloved that knocketh, saying, Open to me i. e. Give me free Admission into thy best Affections, my sister, my love, my dove, my undefiled : for my head is filled

(pp) It is not improbably thought, that the Fountain here mention'd refers to the Fountain shewn to Travellers near Bethlehem, and still call'd by the name of the Seal'd Fountain. Bruyn and Mr. Maundrel both saw and describe it, and Mr. Maundrel says, It is probable enough that what is here shewn, was the Work of Solomon. (q) Both Mr. Maundrel and Bruyn take Notice of these pleasant Streams or Cascades, being seen by 'em at the Canobine Convent.

with

PARAPHRASE.

with dew, and my locks with the drops of the night *i. e.* For I have much pains and endur'd much hardships, as one that is out at labour Early and Late, for to gain thy Love. 3 But so drowsy was I at this time, that I answer'd not his Kindness as it deserv'd, but made unmannerly excuses *viz.* I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them again by getting out of Bed to open the Door. 4 Hereupon my beloved did not presently leave me, such was his Kindness, but put in his hand by the hole of the door *i. e.* rais'd me out of my Slumber, by letting me know He was not well pleas'd with me, and making me sensible of the danger of such Delays, and so my bowels were moved for him or in me *i. e.* I was in great Fear and Grief. 5 I thereupon presently rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock *i. e.* I resolv'd to entertain him with the highest expressions of my Love. 6 I opened to my beloved, but my beloved had withdrawn himself, and was gone: whereupon my soul failed, especially when I call'd to mind how kindly he spake to me (*v. 2.*) I sought him, but I could not find him; I called him, but he gave me no answer. 7 The watchmen that went about the city, found me, (*for I continued to seek him as Afore Chap. 3. 3.*) but they who then directed me to him, now smote me, they wounded me *i. e.* Severely reprov'd and reproach'd me, which cut me to the Heart: the keepers of the walls took away my vail from me *i. e.* They whose Office it was to keep the City of God in Peace and Safety, expos'd me to open Shame and the foulest Disgrace. 8 Whereupon I said to such of my Acquaintance as upon my Crying out came to see what the Matter was, I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love *i. e.* I can't enjoy my self for Want of his Company, and therefore can't be well, till I recover his Love so far as to let me enjoy his Company again. 9 Whereupon being desirous to assist me what they could, and withall to know the Reason of the Extraordinary Concern they saw me in, they asked me: For what is thy beloved more Excellent than another beloved or excellent person? He is very Lovely, no doubt, because belov'd of thee, O thou fairest among women: but what is thy beloved more than another beloved, that thou dost so charge us? 10 To whom I reply'd, my beloved is white and ruddy, the chiefest among ten thousand *i. e.* Christ is that Great son of David of whom you have heard; He is of a Princely Form, having admirable Beauty and Sweetness mixt with Majesty, and is chosen of God to do the greatest things, and to bring all Nations to his Obedience. 11 His head is as the most fine gold *i. e.* He is as one that wears a Crown of pure Gold on his head, his locks are bushy, and black as a raven *i. e.*

PARAPHRASE.

His Hair is finely curl'd and of such a shining Black. that they add Grace and Greatness to his Royal Beauty. 12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set *i. e.* His Eyes are Sparkling and yet mild, like those of a Milk-white Dove when highly delighted, as they sit by Rivers or such like places. 13 His cheeks in respect of the Down thereof are as a bed of spices, as sweet flowers *i. e.* No less Grateful, his lips are Beautiful (qq) like red lilies, and the words that come out of his Lips are more precious and pleasant than the dropping of sweet-smelling myrrh. 14 His hands are as gold-rings set with the beryl: his belly is as bright ivory overlaid with sapphires *i. e.* As he has the Majesty of a Prince, so he has the Compassion of a Priest; and therefore is cloath'd with such a Vest as the Highpriest wears, when he ministers before God; and is adorn'd with the Ephod, unto which the Breast-plate with its Jewels is annexed. 15 His legs are as pillars of marble, set upon sockets of fine gold *i. e.* His Thighs like the High-priests, are cover'd with Breeches made of fine Linen, which makes 'em look like Pillars of Marble, over which the Holy Robe is thrown which has golden Bells at the Bottom of it; his countenance is as Lebanon, excellent as the cedars *i. e.* His Vestments are so contriv'd for Beauty and Splendor, that his Aspect therein is no less Stately and Great than the Forest of Lebanon, whose Cedars do not more excell all other Trees, than he does all other Men. 16 His mouth is most sweet: yea, he is altogether lovely *i. e.* Did you but see him thus attir'd, and also hear him speak, you would say the same of him as I do, viz. that he is Fit to be the Desire of All Nations. This is some Description of my beloved, and this is some Description of Him, who being pleas'd to own me likewise for his Beloved, gives me Leave to call him, my friend, O daughters of Jerusalem.

Daughters of Jerusalem.

Chap. VI. Whither is This thy most deservedly beloved, and so far more excellent than any other Beloved, gone, O thou fairest among women? whither is thy beloved turned aside, canst thou so much as guess? that we may seek him with thee, being most Willing so to do on account of the Description thou hast given of his Admirable Perfections.

SPOUSE.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies *i. e.* He is ever present with Virtuous persons, among whom he delights to be, their Virtues

(qq) Bishop Patrick has observ'd out of Pliny (Lib. 21. Cap. 5.) that there was in Syria a *rubens Lilium*, which was much esteem'd of. And that such a colour'd Lily is here to be understood, appears from Chap. 4.3. where beautiful Lips are compar'd to a Thread or Skain of Scarlet. being

PARAPHRASE.

being more gratefull than Beds of Spices. 3 I am my beloveds, he having not cast me out of his Favour, and that because my beloved is mine or he to whom I have a stedfast Love; and he feedeth among the lilies i. e. takes a Constant Care of such as study to resemble him.

BRIDEGROOM.

4 Thou art beautiful, O my love, as the City or Country of Tirzah, comely as Jerusalem, terrible as an army standing in array with its banners display'd i. e. thou art also Venerable. 5 Turn away thine eyes from me, for they have overcome me i. e. Look not on me so sollicitously as if I had forgot thee. My heart is affected with thee as much as Ever, because I still see the same Beauty in thee viz. thy hair is as a flock of goats that appear from Gilead. 6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. 7 As a piece of a pomegranate are thy temples within thy locks. 8 There are other Kings which have threescore queens, and fourscore concubines, and virgins without number that attend 'em. 9 My dove, my undefiled spouse is but one; she is the only one of her mother, she is the choice one of her that bare her i. e. She is as Dear to me, as an Only and most accomplish'd Daughter is to her Mother: the daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her i. e. All persons even Queens shall praise the Excellency of God's Church to this effect. 10 Who is she that looketh forth as the morning i. e. appears like a clear Morning after a dark Night, fair as the moon, clear as the sun, and terrible as an army with banners? 11 As I went down (r) afore, so I go again into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded i. e. Christ as he takes continual Care of his Church, so he expects it should continually bring forth the Fruits of Righteousness.

SPOUSE.

12 Before I was aware, my soul made me like the chariots of (s) Ammi-nadib i. e. The Commendations thou hast been pleas'd to give me, are greater than I could expect, and stir up my Soul to aim at the highest Perfection, and to make all the Hast I can to attain 'em. And so for the present I must take leave of you, my Friends, who have so kindly assisted me in the Search of my Beloved.

Daughters of Jerusalem.

13 Return, return, O Shulamite (t), or most accomplish'd of all

(r) See Chap. 5. 1. and 6. 2. (s) It is suppos'd Amminadib was a Great Captain, who pursued his Victories or Advantages very Industriously, or with very swift Chariots. (t) It is well known that Jerusalem was most Anciently call'd Salem or Shalem, which signifies Peace or Perfection, and so a fit name for the Church. See Gen. 14. 18. and Hebr. 7. 1, 2. and Psal. 76. 2. the

PARAPHRASE.

the Daughters of (t)Sulam or Jerusalem, return, return, that we may look upon thee and continue to enjoy thy Company. If we be ask'd, what will ye see in the Sulamite or enjoy in her Company? We answer, as it were the company of two armies, i. e. such a Divine presence, as Jacob saw, when he saw the Companies of Angels at (u)Mahanaim.

May. 10.

Chap. VII. *And now thou art return'd, how admirable is All upon or about thee. How beautiful are thy feet with shoes, O princes daughter! the joyns of thy thighs are like jewels i. e. the Ornaments about thy Thighs are the work of the hands of a cunning workman. 2 Likewise that part of thy Vesture which covers thy navel is like a round goblet, which wanteth not liquor i. e. has the representation of a Fountain curiously made in it; and that part of thy Vesture which covers the rest of thy belly is like or has made in it the representation of an heap of wheat, set about with lilies. 3 Thy two breasts are like two young roes that are twins. 4 Thy neck is as a tower of ivory, thine eyes are clear or fair and gracefull for bigness like the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose is what adds as much Beauty and Majesty to thy Face, as the tower of Lebanon, which looketh toward Damascus, and shews itself above the Trees, does to that noble Forest. 5 Thine head upon thee is richly adorn'd by Art, like the top of Mount Carmel is by Nature, and the hair of thine head like purple i. e. is cover'd with some fine purple Ornaments: so that the king seeing thee is held in the galleries of his Palace to contemplate thy Beauty. 6 How fair and how pleasant art thou, O love, for to afford the truest delights. 7 This thy stature is tall and upright like to a palm-tree, and thy breasts to clusters of grapes. 8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples i. e. Thou kindly inviteest All to partake of thy good Fruits or Virtues, which are more refreshing and comfortable than any Fruit the Earth brings forth. 9 And the roof of thy mouth like the best wine, for my beloved, that goeth down sweetly, causing the lips of those that are asleep, to speak i. e. For the best Wine, which when we have tasted, we say, Let it be sent to the best of Friends, is not more comfortable to the Bodily Spirits, tho' it be so powerfull as to make Old Men brisk, and to enliven such as are at the point of Death; than thy Instructions are to raise and restore the Souls of the Pious.*

SPOUSE.

10 *Whatever in me deserves to be praised, is to be ascrib'd to my beloved, and to me only because I am my beloveds, and his desire is towards me. 11 Come, my beloved, let us go forth into the field:*

(u) Gen. 32. 1, 2.

PARAPHRASE.

let us lodge in the villages *i. e.* Let us visit other people besides those of Jerusalem, and that too the Poor and Despis'd. 12 Let us get up early to the vineyards, let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves *i. e.* Let us diligently visit the new-planted Vineyards, and see if they give hope of good Fruit, in promoting which I will give thee a proof of my Extraordinary Love. 13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee; O my beloved *i. e.* Behold the happy Success of our Care! the most excellent Fruit is already ripe, and there is great Plenty and Variety of good Fruit, both of this years and the last, which shall be reserv'd for thy Uses, O my Beloved. Chap. VIII. O that thou wert as my brother that suck'd the breasts of my mother; when I should find thee without, I would kiss thee, yea I should not be despised *i. e.* Having finished the foresaid blessed Work, I hope to enjoy a more intimate Fellowship with thee, to be so united to thee, as not to be asham'd Openly to own my Love, but to look upon it as an Honour publickly to profess my Relation to thee. 2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate *i. e.* The Church here prays that the Conversion of the Gentiles to the Faith of Christ by the preaching of the Gospel, might be an Happy means to (x) convert in time even the unbelieving Jews also, which would be Matter of the Greatest Joy. 3 His left hand should be under my head, and his right hand should embrace me *i. e.* The Church thanks Christ for his intended Mercy to do what She had desir'd in the foregoing Verses.

BRIDEGROOM.

4 I (y) charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love until she please.

Daughters of Jerusalem.

5 Who is this that cometh up from the wilderness, leaning upon her beloved in token of his Affection to her, and thereby his Willingness to Ease her in her Journey?

SPOUSE.

I raised thee up under the apple-tree: there thy mother brought thee forth, there she brought thee forth that bare thee *i. e.* The Church is here represented as raising Christ's great Love to Her by her great Pains in planting the true Religion, the said Pains being so great as they may be compared to the pains of (z) a Woman travailing with Child. 6 Set me as a seal upon thine heart, as a seal upon thine arm *i. e.* Be pleas'd always to keep me in thy Mind and Affection: for my love to thee is strong or irresistible as death, my jealousy or Fear of losing thy Love is cruel or not to be avoided as the grave: the coals thereof are coals of fire, which hath a most vehement flame. 7 Many waters or difficulties cannot quench my love to Christ, neither can the floods drown it *i. e.* the greatest Calamities extinguish it: If a man would give me all the substance of his house for to lay aside this my love, it would utterly be contemned by me. 8 We have,

(x) See Rom. 11. 15. 25. (y) See Chap. 2. 7. (z) See Gal. 4. 19.

PARAPHRASE.

ye know who are my Companions a little (a) sister, and she hath no breasts i. e. There is a Church as yet of small Growth, and unfit for Marriage, or yet Un- capable of the Happiness we enjoy; Divine love makes me Sollicitous for her also, and therefore to ask, What shall we do for our sister, in the day when she shall be spoken for, or demanded in Marriage? 9 Let us not fail to do the Utmost we can for her: If she be as a low wall, we will not pull her down, but build upon her a palace of silver: and if she be a door too weak or mean, we will enclose and strengthen her with boards of cedar.

LITTLE SISTER.

10 I am such a wall and which is now built higher, and my breasts are like towers on the said Wall i. e. grown so big as to shew I am fit for Marriage, or the Favour of Christ: Then was I in his eyes, as one that found favour, which I will endeavour to keep and increase by my best Diligence in his Service. 11 For whereas Solomon had a vineyard at Baal-hamon, and he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thousand pieces of silver. 12 I will not do so, but my vineyard which is mine, is before me i. e. I will my self look after the vineyard I am intrusted with, and duly cultivate it: And if thou, O Solomon, must have a thousand pieces of Silver yearly of every one of the Tenants of the Vineyard let by thee; and those Tenants that keep the fruit thereof get beside for their own profit yearly two hundred pieces of Silver, what a great Revenue or Advantage may not I reasonably expect from my Vineyard, not only as being in a better Soil, but also look'd after by my self; and so with greater Care.

BRIDEGROOM.

13 Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it i. e. Christ is here represented as being most highly pleased with the pious Resolution of his Spouse (the Church) to take all Care of the Vine- yard or Persons committed to her Care, insomuch that he bids Her ask what she will of him, and he promises before her Virgins or Companions, to Grant it to her.

SPOUSE.

14 I have nothing to ask of Thee but this viz. (b) Make hast, my beloved, and be thou like to a roe, or to a young hart upon the mountains of spices i. e. The Church concludes with desiring and praying Only or Above all things, that Christ would hasten his Coming.

4 AP 64

(a) By this little Sister may fitly be denoted the then Gentile part of the Church which was but small; and by what follows may well be denoted God's Will, that the Jews should cherish the Gentile Converts or True Believers, especially after the preaching of the Gospel, and not reject 'em, or rather reject the Gospel, because it admitted the Gentiles as well as Jews into the Church. And by what is said v. 10. &c. to 12. seems denoted the Fulness of Time being come at the preaching of the Gospel for the Conversion of the Gentile World, so as that the Church of God should thenceforward consist more of believing Gentiles than of Jews. (b) Compare Revel. 22. 20.

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